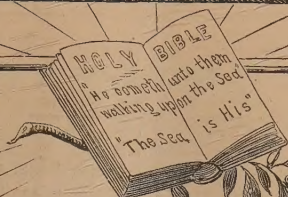
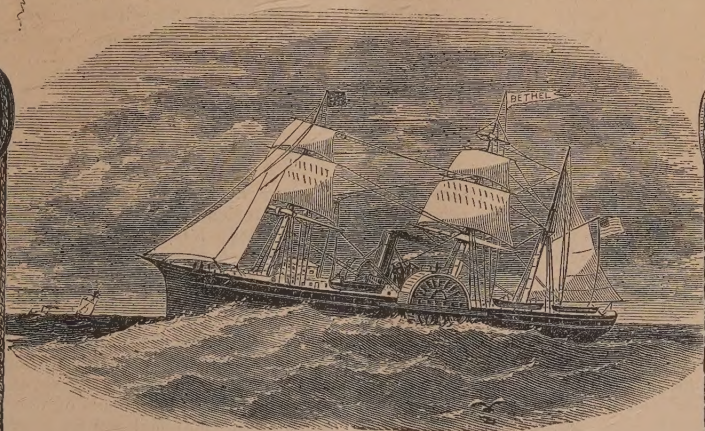


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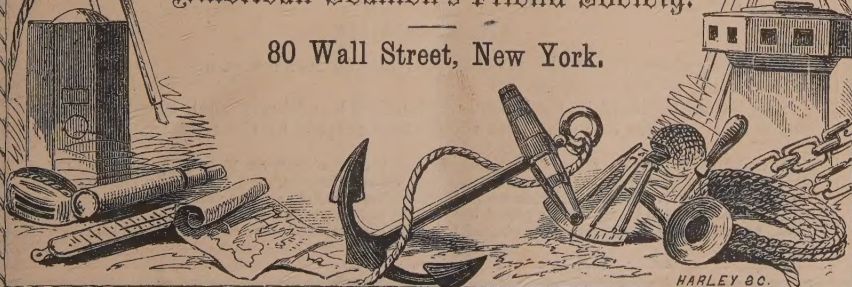
THE
SAILORS' MAGAZINE
— and —
SEAMEN'S FRIEND



OCTOBER, 1870.

American Seamen's Friend Society.

80 Wall Street, New York.



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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labor of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, the progress and the wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to mariners memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same. POSTAGE in advance—quarterly, at the office of delivery—within the United States, *twelve cents a year*.

THE SEAMEN'S FRIEND

Is also issued as an eight page monthly tract adapted to Seamen, and for gratuitous distribution among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

In making remittances for subscriptions, always procure a draft on New York, or a Post Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a REGISTERED letter. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.

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RESCUE OF LIFE BY SWIMMING, AND EXPERIMENTS THEREON.

The following paper is translated from some interesting remarks published, under authority, by M. Ferrand, a member of the Lyons Board of Health. He was deputed by the French government to re-organize the system of life-buoys in that country, the insufficiency of which had too often been made palpable. With this view he procured, both in France and other countries, the most complete description of the different apparatus employed :

"While looking" (says M. Ferrand) "at the great display of the resources of civilized nations, works in art, inventions, machinery, government grants, associations, and international congresses, my subject leads me to speak of a feat which, to my mind, has a peculiar magnificence,—I mean rescue by a single man, without life-belt or rope, but stripped for the emergency ; the man who, with no aid but his own courage, throws himself into the waves to save the life of a fellow-creature, at the risk of his own life. The difficulty of this operation is generally very great, but it appears to me to be increased to an enormous extent, so as to render abortive many at-

tempts, through ignorance of the best method of accomplishing the rescue of a drowning person, and to bring him easily and safely to the shore, by swimming only.

I have frequently questioned retired boatmen of the Rhone, Saône, and elsewhere, all tried men for courage and skill, and their unanimous reply has been : 'A drowning man must be taken hold of as best possible : you are lucky if you can simply support him, if a boat or a rope is seen at hand ; in the absence of these you must either push him on before you, or drag him, according to circumstances.' But, I answered, what happens if you are unable to hold the head of the drowning man long enough out of water ? 'Suffocation takes place while he is in your hands.'

The method which has most interested me is that performed by an Englishman named Hodgson, of Sunderland ; and after having experimented on and developed it, I recommend it for its precision and efficacy. It consists in holding the drowning man by the hair, and turning him on his back. Then the salvor turns over rapidly with his face upwards, places the head of the man on his breast, and thus swims to land. This method is so simple and easy, that in

an experiment which I had the pleasure of making this autumn with my friend Dr. Bron, I was able with ease to practice simultaneously the rescue of two persons more or less motionless. One of them did not know how to swim, and that was a great difficulty, for he grew stiff with fear, lost the floating line, so important to aid us in advancing, and hindered me considerably by lying along my side like an immovable oar on the side of a boat.

The drowning man, then, should be held with the left hand, his face, and his face only, being out of water. If he is bald, support him by the beard or chin, or even by the top of his coat collar (for generally the drowning are clothed.) Keep your right hand free to help you in swimming, or to take more secure hold of ropes or boats, if any be near, for if the shore cannot be gained, you can support yourself thus in the water for several hours, waiting for the assistance which the ebbing tide, the currents, or the neighborhood of rocks render necessary.

I have thus examined the easiest case, that of the fainting, or at least motionless drowning man; but I will next discuss the case which I have found full of anxiety, and not free from uncertainty—that of saving a drowning man who, without help, must certainly die, and who, in distraction, struggles with the energy of despair. All English and other rescuers invariably answer, 'Don't touch him, the sacrifice of your life will be useless: wait till he becomes calm; which happens after the first spasm.' This waiting may be prudent up to a certain point, but it appears to be particularly cruel. If two hours of care and effort are sometimes necessary to restore a drowned man to life, it often requires but a minute to make him a dead man. The desperate clutch of the dying man undoubtedly has its dangers, but only if you allow yourself to be seized first; and otherwise it is not really so insurmountable as is believed. As man loses consciousness, he gradually releases his hold of the object which he has seized with his clenched hand.

Thus, then, from this first point of view there is an exaggerated fear which may cause the loss of a precious moment, as I have just remarked, and with it, the certainty of success; a moment so precious, that in a deep and agitated sea the shipwrecked man may disappear under your very eyes, almost within arms' reach, without any possibility of his being found again. I object, then, to that excessive prudence which is recommended, as it may be attended with serious consequences. How agreeable would it be to me to blot out from the vocabulary of rescuers the cruel 'Don't touch him.'

But protesting is not everything: all life is precious; and if the difficulty is not absolute, according to my first statement, it is not the less continuous. How, then, can it be most wisely encountered?

Don't let yourself be seized, I said; but I must add, be ready to seize the drowning man rapidly from behind him, and at two points simultaneously, to render his body, as far as possible, motionless. Keeping the face out of water, seize him at the same time by the hair with the left hand, and by the right shoulder with the right hand. Thus keep him at a distance, your arms extended in front, and your body in an upright position; then take care of his right arm, and if he throws himself about, if he seeks a point of support which may prevent your turning him on his back, seize this arm below the wrist, because that is the part easiest to take firm hold of, and place it forcibly on your left hand behind his head. Very quickly, as will easily be conceived, the two hands of the dying man will fix themselves instinctively on the left hand of the rescuer. If the case is otherwise, if the hands of the man are fastened closely on the side of him who comes to snatch him from death, it does not matter. The rescuer is bound not to return alone. His head is kept free from all surprise, and his legs are out of reach. Really, it is in consequence of the formidable ardour of the drowning man in seizing on the trusting hand

which first approached him, or the leg or sides which came within his reach (in order to throw himself finally on the neck of the rescuer, as if his head was a safety-buoy), that the measures and precautions which I have just described are all indispensable. Under these conditions the rescue will probably be no longer obstructed.

When the drowning man has sunk to the bottom, he often reappears once or twice on the surface, and by that time, when he is reached, his exhausted strength renders him by no means dangerous; and in all cases, the muscular relaxation having destroyed all his tightness of grasp, the process of taking him to land has no longer the violent character of which I have just spoken. If the man you are saving is conscious, encourage him, sustain him a minute with your outstretched arm while taking hold of him by one of the arm-pits; tell him to keep his legs stretched out, as you are going to place his head on your breast, and carry him off in complete safety.

But the third situation, which causes me most anxiety, is that of the man who dives, and who, by reason of the refracting medium in which he finds himself, distinguishes only with difficulty, that is from close quarters and like a cloud, the uncertain shape of a drowning man, who is moving about at the bottom of the water; he may then be surprised and seized at random, for the drowning one sees no better, and is, moreover, perfectly unconscious.—The judicious boldness of the rescuer must then make him consider the time that passes away, for the danger exists only during the first moments; and in this most difficult case, if there is any resistance, the diver must confine his exertions to thrusting the man to the surface, in order to take hold of him with more certainty and strength after he has breathed.

It is not, then, without reason that I persist in saying that, however perilous be the situation which has come about, the proceeding which consists in taking hold of a drowning

man, who is unconscious, or who has not come to his full senses, or even of one who is in the last convulsions of death, is perfectly and readily practicable.

To enforce my convictions on this point, I invite the reader to follow for a moment the narration of the experiences and calculations which I subjoin. It is well known that a body plunged into the water has its weight diminished by a quantity equal to the weight of the quantity of water displaced by the body; let us see what is the quantity of water displaced by the drowning man, and consequently what is the difference in the weight to be supported by the rescuer. According to my experience, an adult, weighing 75 kilogrammes,* displaces 73 litres, and therefore weighs no more than 2 kilos when it is entirely submerged. If the head is out of water, the volume of water displaced is necessarily less, and the total weight borne is augmented by from 4 to 6 kilos. In both cases this is a weight easily borne, undoubtedly varying with different persons; a weight that can be still further reduced, as I will proceed to show. I have found the weight of a human head of middling size to be $4\frac{1}{2}$ kilos; plunged into water, it displaces exactly 4 litres, 4 kilos in weight. So there was only this weight of $\frac{1}{2}$ kilo to keep the head at the bottom of the water; and consequently a force of $\frac{1}{2}$ kilo employed to support the head would keep it at the top of the water.

I have said that this quantity, little at the most, was certainly a little variable according to the individuals and their ages; for with young subjects, or those who are lean and withered, the specific gravity is a little higher, but it may be diminished at will to some extent; it is sufficient for the swimmer to introduce into his chest a greater or a less quantity of air to augment his volume, and so diminish his specific gravity. If, instead of 2 litres of air, the quantity which he has in

* The French "kilogramme" or "kilo" is equal to 2 pounds avoirdupois, and the "litre" to $1\frac{1}{4}$ pints.

his lungs, he takes a long breath and inspires four litres, the quantity which his lungs can contain, he can support so much the greater weight. This explains not only how those who are less skillful can float on their back, and now also, by keeping nothing but the face of the drowning man out of the water, the weight can be reduced to three kilogrammes only.

The trunk of the body has then very nearly the same specific gravity as water; but during life and especially when long breaths are taken, it becomes lighter than water.

If the question is raised as to whether the position of the rescuer lying on his back is quite necessary, I answer that I can recommend it only after thorough study, and that I can justify that recommendation. In considering their exact advantages, I have come to the following conclusions:—In swimming on the back, I easily practised the simultaneous rescue of two adults whose heads were placed on my breast; and in another experiment, I found it impracticable to save a single youth of fifteen years old resting on my shoulders, swimming in the ordinary way. To show how far the first named experiment could be carried, I performed the following experiment: a weight of 12 or even 15 kilos placed on the chest of the swimmer was easily supported above the surface of the water; whilst the same weight attached to the nape of the neck or to the shoulders pressed so heavily on the supporter of it, that he was soon obliged to place himself in an upright position in order to get breath, and to demand, in a gasping tone, to be released from his load. In other words, it was simply like, fastening a stone to the neck to drown one's self.

One of these two positions then was defective, that of swimming on the stomach. Why is this? for it seems to be more natural and preferable, especially as offering the aid of the two arms to swimming, and of being able to see in front. I think the explanation is to be found in the estimate of weights which I have just given, proving that he

who swims in the most customary manner, on the stomach, is really heavier than he who swims on his back. The difference is in the man himself, for, in the ordinary way, he has to bear the weight of his own head (4 kilos) in addition to his burden (12 kilos), whilst in swimming on the back, the head is submerged all but the face, and the weight which the swimmer has to support becomes that much less. Other scientific estimates may also be called in to the support of this preference which I give to swimming on the back. Is it not a scientific fact, that a body plunged into a liquid undergoes from this liquid a vertical pressure equal to the volume of the liquid which it displaces? Now, in swimming on the stomach, this pressure compresses the chest, which is the dilatable part, and thus renders most painful the deep inspirations required after prolonged efforts.

Is it not also certain that the stability of a floating body is so much the greater in proportion to the lowness of position of the centre of gravity? It is for this reason that in ships the heaviest bodies together with the ballast, are placed in the hold.

In swimming on the back, the rescuer thus has more stability, his chest is more dilatable, his respiration less difficult, his specific gravity lightened by the greatest possible introduction of exterior air; he is free from every obstacle, and his hands, being so much freer, easily sustain and protect him whose life he wishes to save.

In such cases respiration is often rendered difficult, and the strength is diminished by the sudden impression of cold, by exaggerated efforts, and, above all, by emotion. In these circumstances the rescuer, in order to preserve all his power of action, must carefully manage his breathing, as in other spheres the singer and the clever wrestler have to do: thus he will succeed, when he requires to call up the presence of mind of which he is capable.

To discover the point where a drowned man is, who has disappear-

ed in calm water, the bubbles of air which rise to the surface are a sure indication for the diver.

Finally; such is my confidence in the method above described that I desire to make it known by all possible means, and above all, by

the practice of my directions in all swimming schools. In effect, I propose to make as many men capable of saving their fellow-men as there are swimmers, and thus to augment the chances of safety for all who are in peril of drowning."

KENNETH STUART AND HIS NOBLE SEA STEED.

BY R. M. BALLENTYNE, ESQ.,

Author of "A Tale of our Coast Heroes."

I was hastening up from the beach, where the life-boat men had rendered good service that night.

* * * * *

The work was nobly done! John Furby, the coxswain, with a sturdy crew of volunteers—twelve in all—were ready for action, with cork life-belts on, when the team of four stout horses came tearing along the sands, dragging the life-boat after them, assisted and cheered on by a large crowd of men and boys. No unnecessary delay occurred. When opposite the first wreck, the carriage was wheeled round, so that the bow of the boat pointed to the sea. The crew sprang into their seats, and, shipping the oars, sat ready and resolute.

Immense breakers thundered on the beach, and rushed inland in fields of gurgling foam, that looked like phosphoric light in the darkness. Into this the carriage was thrust as far as it could be with safety by many strong and willing hands. Then the men in the surf seized the launching lines, by means of which the boat could be propelled off its carriage. A peculiar adaptation of the mechanism enabled them, by *pulling backward*, to force the boat *forward*. For a moment they stood inactive, as a towering wave rolled in like a great black scroll coming out of the blacker background, where the sound of the raging storm could be heard, but where nothing could be seen, save the pale red light which proved that the wreck still held together.

The sea flew up, almost overwhelming the carriage. John Furby

standing at his post by the steering oar, gave the word in a clear, strong voice.

"Hurrah!" shouted the men on shore, as they ran up the beach with the ends of the launching ropes.

The boat sprang into the surf, the crew bent to their oars with all their might, and kept pace with the rush of the retreating billow, while the sea drew them out, as if it were hungry to swallow them.

The life-boat met the next breaker end-on; the men, pulling vigorously, cleft it, and passing beyond, gained the deep water, and disappeared from view.

The minutes that followed appeared like hours; but our patience was not long tried. The boat soon reappeared, coming in on the crest of a towering wave, with six saved seamen in her. As she struck the beach she was seized by the crowd on shore, and dragged out of danger by main force.

Thus far all was well. But there was stern work still to be done. Having ascertained that the vessel was a collier, and that none of her crew were lost, I sent the six men with an escort to the Sailors' Home, and followed the life-boat, which was already on its way to the second wreck, not more than five hundred yards from the first.

Here they were equally successful, three men and a boy being rescued from the vessel, which also proved to be a small collier. Then the boat was conveyed to the third wreck, which turned out to be a brig, and was nearly a mile removed from the harbor, just opposite the fishing village of Cove.

The crew of the life-boat, being now much exhausted, were obliged to give up their oars and life-belts to fresh men, who volunteered for the service in scores. Nothing, however, would persuade John Furby to resign his position, although he was nearly worn out with fatigue and exposure.

Once more the life boat dashed into the sea, and once again returned with a crew of rescued men, who were immediately led up to the nearest hut, which chanced to be that of Stephen Gaff. One of the saved men, being insensible, was carried up and laid in Stephen's bed.

There was still some uncertainty as to whether all those on board the wreck had been rescued, so the boat put off again, but soon returned, having found no one. As she struck the shore a larger wave than usual overwhelmed her, and washed the coxswain overboard. A loud cry burst from those who witnessed this, and one or two daring fellows running into the surf up to their waists, nearly perished in their brave but vain efforts to grasp the drowning man.

Furby did not struggle. He had been rendered insensible by the shock, and, although several ropes were thrown to him, and one actually fell over him, he could make no effort to save himself, as the waves rolled him inshore and sucked him back again.

At this moment the sound of horses' hoofs was heard on the sands, and my young friend, Kenneth Stuart, dashed past us at full speed into the sea!

Kenneth was a splendid and a fearless rider. He kept the finest horses in the neighborhood. On this occasion he was mounted on a large strong chestnut, which he had trained to gallop into a foaming surf.

Checking his pace suddenly, when about knee-deep in the foam, he took up such a position that the next billow would wash the drowning man within his reach.

The wave came on. When about a hundred yards from the spot where the young horseman stood, it fell with a prolonged roar, and the foam came swimming in like a white wall, with the dark form of Furby tossing in the midst. The sea rushed furiously upon horse and rider, and the terrified horse, rearing almost perpendicular, wheeled round towards the land. At the same instant the coxswain was hurled against them. Kenneth seized the mane of his steed with one hand, and grasping Furby with the other, held on. The noble charger, swept irresistibly landward, made frantic efforts to regain his footing, and partially succeeded before the full force of the retreating water bore back upon him.

For one moment he stood quivering with the strength of his effort. Kenneth was very strong, else he had never maintained his grasp on the collar of the coxswain.

A moment more, and the horse made a plunge forward; then a dozen hands caught him by bridle and saddle-girth, and almost dragged the trio out of the sea, while a loud cheer greeted their deliverance.

NEW STEAMERS FOR THE AFRICAN TRADE.

West-African trade is fast becoming a very considerable item in the commercial world. The sagacious merchants of England fully understand and appreciate the importance of that great outlet for British manufactures, and are rapidly laying the foundations of a traffic between the two continents that promise, in a short time, to astonish the most sanguine.

When it was stated, only six or seven years ago, that it was impossible that the growing requirements of West-African trade could much longer be met by sailing vessels, and that steamers in adequate numbers must be employed, the assertion was ridiculed, and the reply was made that it would never pay to send more than one steamer each month to carry the mails, aided by a

large subsidy from the British Government.

Soon after this, the *African Steamship Company* began to dispatch a second steamer every month from Liverpool, and the *British and African Steam Navigation Company*, recently organized, commenced with three new steamers—the Bonny, Roquette, and Congo—for the accommodation of African commerce. Then the *African Steamship Company* followed with a fourth steamer per month—though it could only effect this by the costly expedient of chartering vessels for the purpose. Now it is announced that the *British and African Steam Navigation Company* are having built three steamers of greater capacity than those with which they commenced their career. These are to be named the Loando, Liberia, and Volta. The first, it is expected, will leave on her maiden voyage in July—the others to follow in quick succession. And the *African Steamship Company* are about having launched for them a steamer—the Sherbro—thus giving, in a short time, five steamers every month for Liberia and the West Coast of Africa, arranged to leave Liverpool on the 6th, 12th, 18th, 24th, and 30th of each month.

In addition to these increased facilities for African commerce, three new screw-steamers are to be dispatched for trading on the West-African Coast and rivers. The trial trip of one of these vessels, the *Rio Formosa*, took place on the 19th of May. Her engines are said to be forty-horse power, and she averaged a speed of ten knots an hour. Another—the *Rio Bento*—was launched on the 14th of May. Her dimensions and capacity are as follows: Length 120 feet; beam, 20 feet; depth, 10 feet; burthen, 250 tons; engines of forty-horse power, combined high and low pressure. And on the 16th of May was launched the *Victoria*, four hundred tons, fitted with two separate engines of forty-five-horse power each.

England's large and growing share in this remunerative trade may be mainly attributed to her efficient

naval force on the West Coast of Africa, consisting of fourteen vessels, mostly steamers, and 1,175 men; and by the liberal maintenance of her settlements of Sierra Leone, Gambia, Gold Coast, and Lagos, the estimate for the "military expenses" of which, for the year 1870-'71, is £34,754.

The United States pursues a different policy, and her trade with that valuable region is comparatively insignificant. Not an American man-of-war of any size or description is stationed in those waters, and not a dollar has ever been appropriated from the National Treasury for the passage of an emigrant to Liberia, or in her behalf.

Liberia, with its sea-coast of five hundred miles, its civilization and its religion, controls a prosperous and expanding commerce. She owes her prosperity to the republican organization which we gave, and to the regard for law and liberty which we inspired. No where else, out of our own limits, has the efficiency of our institutions in developing national character been so satisfactorily shown. The foundation of such a Republic upon the benighted shores of West Africa will be regarded in history as one of the noblest achievements of American philanthropy.
—*African Repository*.

Immensity of the Universe.

The late Professor Mitchell closed one of his lectures on astronomy with the following passage, which, delivered in his impassioned manner, must have produced a thrilling effect. After speaking of the unfathomable distances which no telescope can penetrate, lying far beyond the system in which the earth revolves, and yet filled with independent systems of worlds of infinite numbers, he said:

"Light traverses space at the rate of a million miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great

telescope of Lord Ross pursued these creations of God still deeper into space, and having resolved the nebulae of the Milky Way into stars, discovered other systems of stars—beautiful diamond points glittering through the black darkness beyond. When he beheld this amazing abyss; when he saw these systems scattered profusely throughout space; when he reflected upon their immense distance, their enormous magnitude, and the countless millions of worlds that belonged to them, it seemed to him as though the wild dream of the German poet was more than realized.

"God called man in a dream into the vestibule of heaven, saying, 'Come up hither and I will show thee the glory of my house.' And to His angels who stood about His throne He said, 'Take him, strip him of his robes of flesh; cleanse his affections; put a new breath into his nostrils; but touch not his human heart'—the heart that fears, and hopes, and trembles. A moment and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sounds of flying pinions, they sped away from the battlements of heaven. Some time on the mighty angel's wings they fled through Saharas of darkness, wildernesses of death. At length, from a distance not counted save in the arithmetic of heaven, light beamed upon them—a sleepy flame as seen through a hazy cloud. They sped on their terrible speed to meet the light—the light, with lesser speed, came to meet them. In a moment the blazing of suns around them, a moment, the wheeling of planets; then came long eternities of twilight; then, again, on the right hand and the left appeared more constellations. At last the man sank down, crying 'Angel, I can go no further; let me lie down in the grave and hide myself from the infinitude of the universe, for end there is none.' 'End is there none?' demanded the angel. And from the glittering stars that shone around there came a choral shout, 'End there is none!' 'End there is none?'

demanded the angel again; 'and is it this that awes thy soul?' I answer, 'End there is none to the universe of God. Lo! also, there is no beginning.'"

Whence come Meteorites?

In examining a mass of meteoric iron found in the Cordillera of Deesa (Chili) M. Stanislas Meunier, Aide-naturaliste of Geology at the Museum of Natural History in Paris, has discovered evidences of an unexpected relationship between this iron and two meteorites fallen at a great distance from Chili—namely: a mass of iron found at Caille (Alpes Maritimes), and a stone which fell at Sétif (Algeria), June 9th, 1867.

The meteorite of Deesa is a mixture of these two rocks; it is composed of iron which is identical with that of Caille, injected in a state of fusion into a stone identical with that of Sétif.

The iron of Deesa is thus evidently an eruptive rock, and it is the first hitherto observed among meteorites.

Besides this, it is demonstrated that the iron of the type of Caille, and the stone of the type of Sétif, have been in mutual connection of stratification upon an unknown globe, and it is the first time that such a connection has been demonstrated.

M. Stanislas Meunier has made the pregnant remark that the meteorites which arrive in these days upon the earth are not of the same mineralogical nature as those which fell in past ages. Formerly iron fell; now stones fall. In the last one hundred and eighteen years, there have been in Europe but three falls of iron, whereas there have been annually, on an average, three falls of stones. The greater number of iron meteorites which exist in our collections—and they are numerous—have fallen on the earth at undetermined epochs; all the meteoric stones are of comparatively recent date. Perhaps even we are justified in saying that stones of a new kind are beginning to arrive, for falls of carbona-

aceous meteorites were unknown before the year 1803, and four have been observed since then.

From this assemblage of facts, M. Stanislas Meunier concludes that meteorites are the fragments of one or more heavenly bodies which, at a period relatively recent (for these waifs are never found except in superficial strata), revolved round the earth, or perhaps round the moon. Having, in the course of ages, finished by losing their own heat, and become penetrated by the cold of space, they have arrived, much sooner than the moon, by reason of their inferior volume, at the last term of the molecular actions which are operating upon our satellite, and which are rendered evident to our eyes by the enormous crevices, the deep fissures, with which it is furrowed.

Split in all directions, they have fallen to ruin, and their fragments, remaining scattered along the orbit, so as to form a circle more or less complete, have at the same time become arranged, according to their density, in zones concentric with the focus of attraction, toward which they are constantly impelled by the resistance of the ethereal medium through which they move. The masses nearest to the centre, and which were principally composed of iron, were the first of all; afterward came the stones, in which period we now are. Hereafter, perhaps, will arrive meteorites analogous to our crystallized formations, and perhaps even to our stratified beds.

Thus meteorites, veritable materials of demolition, represent for us the last period of the evolution of planetary bodies. The incandescent orb, the sun, figures at the present day in our system as the sole representative of the primitive state, through which have passed the earth, and all the other bodies which revolve around it; the icy globe, the moon, represents the future which awaits the terrestrial sphere now in all the plenitude of life; and, finally, meteorites show us what becomes of the dead stars, how they are decomposed, and how their materials return into the vortex of life.

Sea-Sickness.

Dr. Barker has written a little book of about thirty pages on the subject of sea-sickness. According to Dr. Barker, the opinion generally held that sea-sickness is not positively injurious is erroneous. Life is sometimes endangered by the malady.

The following rules are then given for the prevention—at least in some degree—of sea-sickness:

“1. Have every preparation made at least twenty-four hours before starting, so that the system may not be exhausted by overwork and want of sleep. This direction is particularly important for ladies.

2. Eat as hearty a meal as possible before going on board.

3. Go on board sufficiently early to arrange such things as may be wanted for the first day or two, so that they may be easy of access; then undress and go to bed before the vessel gets under weigh. The neglect of this rule by those who are liable to sea-sickness is sure to be regretted.

4. Eat regularly and heartily, but without raising the head for at least one or two days. In this way, the habit of digestion is kept up, the strength is preserved, while the system becomes accustomed to the constant change of equilibrium.

5. On the first night out, take some mild laxative pills, as, for example, two or three of the compound rhubarb-pills, and be careful to keep the bowels open the remainder of the voyage.

6. After having become so far habituated to the sea as to be able to take your meals at the table and to go on deck, never think of rising in the morning until you have eaten something, as a plate of oatmeal porridge, or a cup of coffee or tea, with sea-biscuit or toast.

7. If subsequently, during the voyage, the sea should become unusually rough, go to bed before getting sick. It is foolish to dare any thing, when there is no glory to be won, and *something* may be lost.”

The Doctor lays considerable stress upon preparing the system for

the voyage. The exhausted or depressed state of the nervous system, which destroys the appetite and impedes the digestive organs in the exercise of their functions, is a bad condition for resisting sea-sickness.

How God loved the World.

(FROM THE WITNESS.)

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What a message is this from God, and sent too by His Son! The Son came into the world in lowliness, disclosing what is in the heart of God.

A few verses before, Jesus says, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." The Son alone knew what was in the heart of God; even He, "the only-begotten Son who is in the bosom of the Father, He hath declared Him." It is as though He said, "I am come to tell you of the love of God. I have listened to the throbings of that bosom—it beats with love to man; and I am here myself as the proof and the witness of it. God so loved the world that He gave His only-begotten Son."

Amazing revelation! Love issues to fallen man from the bosom of God, and He who is Himself the gift of that love has come and declared it. Your heart which is "deceitful above all things," would argue from the sinfulness of man to the impossibility of God's loving such a one. Oh! do not look into your heart to find out God. Take his own word about Himself. What God is, cannot be determined by what you are, or by what you may have been to Him.

"God so loved the world"—the world of sinners like you and me, else there had been no need that He should so love as to give His only-begotten Son. Were you not a lost sinner, you could not find God's love to you in giving His Son. The good news is all for the sinner, as a sinner. We were lost, and He had it in His own loving heart to save us.—Well, how much did God love us? "He so loved us that he gave his

only-begotten Son." We can know but little of what was involved in His giving His only-begotten Son to save sinners. But we have some tokens of it in the life that Jesus trod from Bethlehem to Golgotha, and in those terrible hours of darkness on the accursed tree. Does not the cross unfold the love of God, as words could not have told it?

But more, God in giving His Son not only proved what His love is, but showed what sin is, and what justice demanded. The justice and holiness of God forbade that He should receive us, without the removal of our sin and the expression of His hatred of it. In the cross, His love, His justice, His holiness, all perfect, are manifested and upheld. What holiness required, love gave, that you might be saved. His love is seen to be more rich and wondrous when thus linked with unswerving justice and unchanging holiness. If love would save sinners, sin must be put away. Therefore Christ "put away sin by the sacrifice of Himself." The love of God must outflow; yet He will be just and holy even in the act of pardoning sin. And so God gave His Son, in order "that He might be just, and the justifier of him which believeth in Jesus."

Behold the love of God! it has removed every barrier between your soul and God. For Christ is risen. He rose out of death by having yielded all that justice could claim on account of sin. Death came by sin, and Christ is risen, having abolished death by putting away sin. God raised Him from the dead in token of his having met the last claim of a broken law. Sin was condemned on Him at the cross, that it might not be condemned in us at the throne.

"God gave His Son." Only God and His Son are here; you and I have no part in the giving or the doing. All has been given and done by God. But so soon as we come to the purpose of God in giving and doing, *we* come in. For what was God's purpose? "That whosoever believeth in Him should not perish but have everlasting life." You and I are in that word "whosoever," dear reader; it addresses itself to

you, whosoever you may be or whatsoever you may have been. There are no reservations; it is a message of life to whomsoever he may be that believes in the only-begotten Son of God. But you must be saved in God's way, and not in any other. God has only one way, and you will find no other.

For a man to expect salvation out of Christ is to say that, so far as he is concerned, the gift of God's love was unnecessary; there was no need for the death of Christ. The best proof of our need of a Saviour is the fact that God has sent us one. In the cross of Christ you see your need of a Saviour, you see God's provision of a Saviour, and that Saviour is all you need.

Many trouble themselves about this word "believeth," about their believing, as if we were to look to the *act* of our belief instead of the *object* of it. We are not to believe in *our faith*, but in *Christ*. We are not saved *for* believing, but *in* believing. If we are looking at our faith, we have lost sight of Christ; whereas faith looks at Christ and sees a Saviour.

Most men have a hope built on some supposed foundation. Many trust in God's love abstractly; but God will not have His holiness overshadowed; no, not even by His love. Others believe in the work of Christ helping them, if they do the best they can. But to bring in anything besides Christ, plainly bespeaks want of confidence in Him alone. Not a few are resting unconcernedly in what they call chances of safety.—But there is no chance of safety out of Christ, "Neither is there any salvation in any other." You cannot add anything to the work of Christ. It is all that God desires—it is all we need; but without it we are undone for ever. Eternal life can be had only as the gift of God, through Jesus Christ. So, dear reader, give up trying—give up thinking to do anything or to give anything for salvation; God has done all for us, because He knew that we could do nothing for ourselves. He has given His Son that "whosoever believeth in Him should not perish, but have everlasting life.

If you have received these words, you *have* everlasting life. You do not wait for it, you do not hope for it; God Himself says, "He that believeth on the Son *hath* everlasting life." What a possession! If you have received these truths, your sins are all gone, and gone for ever.—They were on the cross, and were judged there, and put away. A man may be able to say he *thinks*, while he would hesitate to say he *knows*. But when God speaks, we ought not to think, but to know. Can you say, "We know and believe the love God hath to us?"

According to this gospel, you must see that, in your being a sinner, there is no reason why you should be lost, but every reason why you should be saved. Instead of looking at your sins as keeping you *from* God, look to Christ as bringing you *to* God; "For Christ hath once suffered, the just for the unjust, that He might bring us to God"—not to bring God to us, but to bring us to God. God is now free to justify him who believes—He waits to be gracious. Receive this simple message of the love of God, and of the redemption which he hath wrought. If you do you cannot be lost; if you do not, you cannot be saved.

HAVE YOU EVERLASTING LIFE ?

Trust.

"In whom ye also trusted."—EPH. 1: 13, 14.

We are to make a proper improvement of the gospel by trusting in the Saviour whom it reveals and offers—in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. If the gospel is so great a treasure as we all believe it to be, it should be duly improved. Whatever may be pretended respecting the obscurity of the gospel, there are some points which are perfectly plain. It teaches that we are sinners in language which cannot be misunderstood; and which all our ingenuity cannot explain away. It teaches, too, that, as sinners, we are condemned by the law of God, and exposed to His righteous anger. And it exhorts us to flee from the wrath to come. But whith-

er can we flee? To whom can we go? None but Jesus has the words of eternal life. He only can save. He it is whom the gospel reveals and offers as our deliverer from impending ruin. To be delivered, we must receive Him as He is offered to us. we must trust in Him—in whom ye trusted. This is the improvement we are to make of the gospel—trust in Christ. It is thus that it will be the gospel of our salvation—a savor, not of death unto death, but of life unto life. We must not be among those who will not have Christ Jesus to reign over us; we must put our trust in Him, receive Him in all His offices, and rely upon Him alone for eternal life. None but Jesus—Jesus only—Jesus all-sufficient.

To trust in Christ is to believe in Him; and this trust, this belief, is faith. Faith is that which receives Christ and rests upon Him; it is that which unites us to Christ, and makes us one with him, secures our justification, and ends in salvation; as it is written, being justified by faith, we have peace with God; and, receiving the end of your faith, the salvation of your souls. A right improvement of the gospel, then, will result in salvation as the end, and faith as the means; and when we do not so improve the gospel as to believe what it teaches and have faith in Jesus Christ—trust in Him—we cannot scripturally expect to participate of the salvation of which it speaks. Christ is to be trusted in by all who would be saved, and all who do trust in Him shall be saved. As there is no salvation without faith, so there is no failure of salvation where there is faith. Without faith it is impossible to please God; but where faith exists, there is a child of God and an heir of heaven. Believe in Jesus Christ—trust in Him—and you shall be saved.

"Come, weary souls, with sins distressed,
Come and accept the promised rest:
The Saviour's gracious call obey,
And cast your gloomy fears away.

Blest Saviour, let Thy powerful love
Confirm our faith, our fears remove:
And sweetly influence every breast,
And guide us to eternal rest."

Christian Intelligencer. W. J. M.

How am I to Become a Believer?

A young man said to a minister, "My mother is a Christian, and I wish to be one, but somehow I cannot get at it. I cannot get faith, though I have read all the books in the house on the subject. Can you help me?"

"It is not faith you want in the first place but *truth*—an object of faith. You want to know not *how* to believe but *what* to believe. Do you believe that book in your hand to be the word of God?"

"I do."

"Does it teach that Jesus Christ is the Son of God; that He died and rose again?"

"The Bible is full and clear on these points."

"What was it all for?"

"For sinners."

"Was it for you?"

"That is precisely what I wish to know."

"Let us turn to Rom. 5: 6-8, and we shall learn for whom He died. You did not find your name there; and if it had been, there may be many of the same name. But are you not accurately described there as 'without strength,' 'ungodly,' 'sinner,' 'enemy'?"

"I confess that I am."

"If you were starving and far from home, and saw over a door, 'Any starving man may have food here for nothing,' would you wait for any other warrant to enter and eat; and, if you passed on, would you not have yourself to blame if you perished with hunger?"

In a few minutes he began to sob as if his heart would burst, and exclaimed, "I have it. I believe it. I am that sinner; Christ died for me; I believe in Him." And he left, half crying, half laughing. When next the minister met him he rejoiced believing.

Faith cannot be obtained by reading about it. It cannot be "got up." In order to have faith in Christ, you must know the truth about Him.—You could never force yourself to believe what you do not see to be true; but if you see the Gospel to be true, you must believe it. On the human

side, "faith cometh by hearing;" but observe, by hearing the *right thing*—THE GOSPEL—the word of God—not a compound of law and gospel, of works and grace; not a discussion of what the sinner must do, but a statement of what Christ has done; not a demand for what the sinner is to give, but an announcement of what God gives. Faith is believing the word of God, and relying upon what Christ has done—upon Christ Himself revealed to the soul by the Holy Spirit through the word.

◆◆◆ You Must Decide.

Changes of motive and purpose are often instantaneous; but it may take years to get all the conduct in exact agreement with that changed mind. Suppose that the men on board a pirate vessel began to falter in their purpose, and to talk to each other about becoming honest seamen. By and by, having consulted all but the captain, they conclude to refer the whole matter to him; and if he consents they will all abandon the life of pirates.

They surround their captain, and make known to him their thoughts. "The whole thing depends on you, captain; what do you say?"

The captain thinks and thinks—he shakes his head. "I don't know, boys, about this. If we begin to be honest men, we must hold out so; and perhaps we can't. And then we may get caught and punished for what we have done. Still, I don't know. I guess we will give up this way of life: we—I suppose we had better decide to do so—WE WILL."

It was done—at that instant the men had ceased to be pirates. True, the black flag still swung from their mast; the last blood was hardly washed from their decks; they had been fitted out to attack and plunder the West-Indian islands; and they were still full of the implements of death. But no matter, they were no longer pirates, any more than when they had pulled down the flag, cast away their weapons, and entered upon their lawful voyage.—*H. W. Beecher.*

"Jack here's a Bible."

It is not very many years since the Feejee Islanders were all ferocious cannibals. Roving from island to island in their canoes, they were wont to carry on war in the most cruel fashion, killing and devouring each other. It was in those days a dark prospect for any poor sailor to be cast upon that savage land.

Not long ago a vessel sailing from Vancouver's Island was suddenly wrecked, several hundred miles from Feejee. Thirty-nine of the crew got into a miserable punt which they constructed, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks; and they collected some water by means of a bit of sail.

After drifting about for more than twenty days, and being reduced to a most deplorable condition, they struck on a coral reef, upon which it occurred to them that they were on the coast of the Feejee Islands; and they made up their minds, if that were the case, they were doomed men. They, however, crawled out of the boat on to the reef, their feet and legs dreadfully lacerated, and managed to reach a place of shelter on the beach. Wretched, and almost without hope, they dreaded what might after all be their fate. While waiting, however, in the utmost state of anxiety, one of them suddenly exclaimed, "I say, Jack, all's right; here's a Bible! We shall be saved! thank God, we shall be saved! Christianity is here!"

The sight of that book, known to be a Bible though it was in a strange language filled them with hope. When you bear in mind that in former times the invariable custom of the Feejee Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black—though it is said that they did not like the taste of a white man so well as they did that of a pure native—you will at once see that some change must have taken place ere a BIBLE was likely to be found there.

Had any white man landed on those shores ten or fifteen years ago, every one of them would, to a certainty, have been killed, and cooked and eaten; but this shipwrecked crew at once perceived that the existence of the Word of God was to them a sign of safety.

About 100,000 Feejeans now profess to be Christians; and all these are under instruction in the Word of God. A Bible in their own language, is now supplied by the British and Foreign Bible Society to every man and woman in the Feejee Islands who can read. And there the Bible is now studied and loved, and is read by the children in all the schools.

The Plymouth Boatman's Saying.

I was once enjoying the beauties of a fine summer morning at Devonport, by being rowed along that part of the harbor called the Hamoaze.—Mount Edgcombe and the Cornish coast lay to the right, as the boat went towards Plymouth; and Devonport, with its dock-yard and victualling yard to the left. The sea glittered in the sunshine, and Drake's Island lying in the sound, with the wonderful break-water—that marvellous work of man's skill and perseverance—seemed like a mighty bar of gold across the mouth of the harbor, as it caught the reflection of the sunlight. All was bright and fair, and no scene, of land and sea combined, could more fully recall to the Christian the words, "Wondrous are thy works, oh! Lord! In wisdom hast Thou made them all."

Suddenly the wind shifted, and a sudden squall brought a bank of clouds over the sky, and all looked grey and sombre. The rocky heights of Plymouth seemed to frown, the angry foam began to crest the waves that had danced so gaily a few minutes before, and the careful and sturdy boatman who was managing the boat rowed back towards Mutton Cove, Devonport, with all speed.

"Is there any danger?" I asked.

"Not to one as knows this harbor; but it's a kind of huffling wind and needs care," was the boatman's

answer, as he skillfully plied his oars. In a very little time the boat was alongside the landing-place, when to my surprise I saw a small-boat just starting out from the cove, heavily loaded with young people, who were laughing and full of mirth. "Is it well to boat to-day?" said a gentleman who was standing on the shore.

"Oh, it's only a squall," replied a young man from the boat.

"See, the sun is coming out," exclaimed a merry girl at his side, pointing to a bright gleam in the sky—"we are all safe."

I guessed that these young people were part of a company who had come down from London by an excursion train the previous day, and perhaps had scarcely seen the sea, or, at all events, been in a boat on its bosom before. Evidently all remonstrance was useless. They had paid double fee to the waterman to take them out, and just as my boat touched the landing-steps, away they went with a derisive half-defiant shout. My veteran boatman standing up in his boat, and steadying its rockings with his boat hook, said in a deep voice which pity and anger blended,

"*There you gooes, there you gooes, you fears nothin'—for you know's nothin'.*"

I began eagerly to question him as to the danger, but he said no more; only I noticed that as soon as I paid him he too set off in the wake of the other boat. Returning to my lodgings I reflected on the boatman's words. "Surely they are true," I said to myself, "of far more than this company of thoughtless young people. How is it that the soul can rest secure in sin, when a casual accident may at any moment bring it before the judgment seat! to meet an offended God! a rejected Saviour! a final doom? I think I never felt more impressed with gratitude that I had been mercifully brought to know Christ as a Saviour, than I was on reflecting upon the boatman's words. I was destined to hear more of that party. In the local paper of the following morning an account was given of a boat being capsized near Saltash, but

that fortunately an empty boat plying near, helped to rescue several, and that, mercifully, all had escaped, though some were much exhausted.

"You fears nothin', for you knows nothin'," thus became a sort of motto to me; warning me against recklessness and presumption in things that pertain to this life, and much more I trust, as it regards the life to come.

Specimen of the Work Done Inside.

One of my friends is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poorfellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master said;—

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now will you lend me a piece of chalk?" said my friend.

"Why, *whatever* are you going to do?"

"You shall see presently."

He then quickly printed, in large letters,—

SPECIMEN OF THE WORK DONE INSIDE.

He then fastened the paper right over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, "*Specimen of the work done inside.*"

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down, and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean, what is on the paper, *I* did that; but if you mean the MAN, *you* did that! This morning, when he arose, he was sober,—when he walked down this street, on his way to work, he was sober,—when he went into your gin-shop, he was sober, and *now* he is what *you* made him. Is he not a true specimen of the work done inside?"—*Rev. Charles Garrett.*

The Unruly Member.

The tongue is called in the Bible "an unruly member." Our own experience accords perfectly with the statement, and observations on the tongues of others have satisfied us of the fact. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed:

1. Never use your tongue in speaking anything but truth. The God of truth, who made the tongue, did not intend it for any other use. It will not work well in falsehood, it will run in such inconsistencies as to detect itself. To use the organ for publishing falsehood is as incongruous as the use of the eye for hearing, or the ear for smelling.

2. Do not use your tongue too much. It is a kind of waste-gate to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let streams of thought flow in till the mind is full, and then you may let off with some effect.

3. Never let the stream of passion move the tongue. Some people when they are about to put this member in motion hoist the wrong gate—they let out passion instead of reason. The tongue then makes a great noise—disturbs the quiet of the neighbors, exhausts the person's strength, but does no good. The whirlwind has ceased, but what is the benefit?

4. Look into the pond and see if there is water enough to move the,

wheel to any purpose before you open the gate; or, plainly, think before you speak.

5. Never put your tongue in motion while your respondent has his in motion. The two streams will meet, and the reaction will be so great the words of neither will reach the other, but come back in a blinding sprinkle upon himself.

6. See that your tongue is hung true before using it. Some tongues we have observed are so hung that they sometimes equivocate considerably. Let the owners of such turn the screw of conscience until the tongue moves true.

7. Expect that others will use their tongues for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize the business. If you have anything to be kept secret, keep it to yourself.

(For the Sailor's Magazine.)

Chinese Seamen.

BY REV. S. C. DAMON.

As I was walking the streets of Honolulu, this afternoon, I met two persons who were passengers, bound from San Francisco to Australia. After enquiring of them if they wanted any reading matter for their long voyage, and directing them to the SAILORS' HOME DEPOSITORY, I asked them why they left America for Australia? Their reply was, "Times are bad in San Francisco, and we find no work, for we cannot work on Chinamen's wages." One of these men was an Irishman, the other a colored man, who had labored as a caulker. The latter gave me some facts respecting the change now in progress among seamen. He said, "*The China steamers employ Chinese seamen and firemen altogether, and, furthermore, that the Panama steamers nearly all employed Chinese seamen.*"

The above statement discloses a fact of importance, and indicates what the future will be in regard to labor on ship-board. If our ship-owners and ship-masters should employ Chinese seamen, a vast change will take place in the whole matter relating to seamen. The Chinese will thus supplant American and European seamen. Thus, it appears, that the *Chinese problem*, before it shall be finally solved, will involve questions of mighty import. Capital calls for cheap labor. China answers the call. As is the demand, such will be the supply. A Chinese Missionary said to me while I was in America, "We can furnish 40,000,000 (forty millions) of laborers, and shall not feel it in China."

Here are facts to think about, and data to theorize upon. Perhaps some will say, "The Chinese must not be allowed to come to America and supplant our seamen, and our laborers in the various other trades and callings." In reply, let me ask if Americans and English do not claim the right of going to China, and competing with the merchants of that country; and are not American steamers, commanded by American masters, now ploughing their way up and down nearly all the rivers of China? "It is a poor rule that will not work well both ways," so runs the old saying. This whole question of Chinese labor touches the very springs of all the trades and manufactures throughout the world. I cannot take up a paper, from any part of the world, but I notice that the question is being freely discussed. New Zealand papers inform us that, by the law of that colony, a tax of £10 sterling is imposed upon every Chinese laborer

that enters the colony, and still they come. The latest papers from Massachusetts inform us that in the old Bay State there is great excitement, because seventy-five Chinese laborers have arrived in North Adams, and will be employed in making shoes. In the city of Honolulu the Chinese are supplanting other laborers. Now for the final results. I cannot see how any check can be interposed, even if it was best and desirable. The law of demand and supply will undermine, or overtop, all the laws which Americans, Englishmen and Hawaiians may enact. I believe Chinese laborers will increase in our islands, and throughout America. To-day, I have learned what I did not know before; *Chinese seamen are supplying the place of American and European seamen.* So long as the Chinese will do their work as well, and at a cheaper rate, they will go on supplanting other laborers. No special legislation can alter this course of events. The Irish came to America, and worked cheaper than native born Americans, and so the Irish laborer is a mighty power in the land. Now, according to the natural law of demand and supply, the Chinese will come to America, and gradually supplant the Irish laborer. We hope Americans will be sufficiently wise to see that this law must run its course, and cannot be evaded by forced legislation, or altered by public meetings, or overturned by mobs. But let us look at this question from a higher stand-point: Have not christians, in England and America, been praying for the conversion of China to Christianity? God is now answering those prayers. Only a few Missionaries are willing to go to China, but

God is about to hasten the work of conversion, by bringing the heathen Chinese to christian America. This idea, I am rejoiced to learn, is more and more taking hold of the minds of christians in California. It must also pervade the minds of christians in Massachusetts, and elsewhere in America, for the finger of God is in this matter. He has designs for good to China and America, and those designs must, in due time, be made to appear. God will "overturn, overturn and overturn," until He shall come, whose right it is to rule, and until the abundance of the sea shall be converted unto God. The soul of a Chinese sailor is as valuable as that of an American or European. May it not be that the Chinese are to become seamen on board American vessels, in order that they may visit America, and thereby become converted unto God?

HONOLULU CHAPLAINCY,
July 22d, 1870.

(For the Sailor's Magazine.)

Books and papers for the Sailors' Reading Room and Mission Sabbath School at New Orleans, solicited.

The practice on American ships of discharging their crews on arriving in port, however advantageous to owners, is terribly calamitous to the sailor. Paid off, and eager to spend the small remnant of his wages rapidly, and the land sharks more eager to devour it, and him with it; thrown into the Niagara current of temptation, with passions like a steam-engine propelling him down to the gulf of perdition; or like an open cask of powder, placed where the air is full of falling scintillations; out of employment, and

thus the devil's tool-shop; anything that will tend to keep him from ruin should be welcomed. To this end the Sailor's Home, with its quiet and temperance, its Reading Room and social worship, is an effective agency. But the 40,000 seamen who are annually thrown amid the almost countless temptations of New Orleans, find there no tenanted Sailor's Home welcoming them. As a partial remedy to this defect a Free Reading Room has, during the past year, daily opened its doors to them, and has fully demonstrated its utility and potency, in usefully occupying the unemployed, and in restraining them from vicious practices, and promoting good principles and habits. And we respectfully but earnestly solicit the assistance of those who love the sailor, in furnishing the Room with reading matter for the coming year. How many thousand Sabbath School papers there are in the reading communities of our land, that have been read, and will be destroyed, which might easily be collected and be made more useful in a Mission Sabbath School than they were in the first reading. What multitudes of illustrated publications there are, such as Harper's and Appleton's, the Riverside and Sabbath at Home, our Young Folks, and the Little Corporal, that have been read all that they ever will be, where they now are, and that are cumbering the top shelves and closets which would be many times re read if placed in a sailor's Reading Room, or might be put on board of an outward bound ship, where perhaps there is not another useful book in the fore castle except the Bible, and possibly, not even that. What heaps of weekly religious news papers, tracts and Mes-

sengers there are that will soon be destroyed, that might be used in a similar manner, and thus carry messages of salvation around the globe. How easily and cheaply without expense or self-denial, any one, can in this way do good. And why cannot a fraction, a few crumbs from the table of this religious literature, be sent to the care of the AMERICAN SEAMEN'S FRIEND SOCIETY 80 Wall Street New-York, or be forwarded directly to the Chaplain at New Orleans and thus bring blessings on the donors. Christian brethren do not stow away this precious seed-corn in the garret to be devoured by rats, but cast your bread upon the waters and you will find it after many days largely multiplied.

L. H. PEASE.

Annual Report of the "Concord N. H. Seamen's Friend Society."

At the last annual meeting, the old board of officers were for the most part re-elected, an ample testimony to their merits; the few exceptions being to fill vacancies where resignations were persistently tendered.

At this meeting, in order to raise needed funds, the device of a Levee was suggested and favorably voted upon. In June this idea was successfully carried into effect. A part of the proceeds was forwarded to the AMERICAN SEAMEN'S FRIEND SOCIETY in New-York, and the remainder expended in materials for work.

The semi-monthly meetings were commenced early in November, and have continued without interruption until the present time. They have been well attended, and have been busy and pleasant occasions. The following list bears witness to our

industry; 2 bed comforters 1 quilt, 14 sheets, 27 pillow-cases, 6 linen towels, 12 crash do, 24 cotton handkerchiefs, 13 flannel shirts, 13 pairs woolen socks, 9 pin flats. These articles, valued at \$71.90, have been forwarded to the Sailor's Home in Boston. In the above list are included one dozen handkerchiefs and half dozen towels donated by Mrs. James Prescott, a bed quilt from Mrs. James Prescott and Mrs. B.S. Warren. and nine pinflats from Jennie Hoyt, We have also to acknowledge the receipt of \$5, from Dea. Ireneus Hamilton and \$2 from Mrs. Shadrach Seavey.

Perhaps to those engaged in very great undertakings our doings for any one year may seem insignificant, but if we should reckon up what has been contributed in money and articles of value from the first organization of the Society, thirty-eight years ago until the present time the total would be very creditable, and would show that the commendation of an officer of the New York Society is fairly deserved viz, "few Societies have been so steadfast and abounding in good works as the Concord Seamen's Friend Society."

It is encouraging to know that these labors are not thrown away, but that already much good has been accomplished, a good which, as it relates to the highest interests of seamen, is great beyond comparison with any efforts made, and may well stimulate to increased exertion in the future.

The subscription roll now shows one hundred and twenty names, of whom eight have been recently added. During the past year three of our number have died. Miss Elizabeth K. McFarland, Mrs. James

Tallant, and Mrs. Thomas D. Merrill. These ladies, well known to most of us, were useful and valued members. We are deeply afflicted, as a Society and as individuals, by their loss. While we affectionately cherish their memories we find comfort in the assured hope that our friends have happily ended their voyage of life, that they have passed beyond the reach of storms and diasters and rest at peace in the desired haven.

For those who remain there is that plain lesson so often presented, but ever so imperfectly learned, that the "inevitable hour alike awaits each one, and if we purpose doing any good thing to make others happier and better, we must improve present opportunities, the only ones we are sure of; then dying, we may leave behind a memory that shall "smell sweet and blossom in the dust."

Marine Hospital, Chelsea, Mass.

Captain Bartlett has been chaplain over eleven years, and is peculiarly adapted to his work. He visits every bed three times a week, speaking a few kind words to every patient, and supplying all with Bibles, Testaments, tracts, and religious papers. He finds an easier access to their confidence from the fact that he is an old sea captain. They talk with him without reserve, and listen readily to his advice. About five hundred have given evidence of conversion during Capt. Bartlett's connection with the Hospital; forty-six during the last year. There are few churches that average larger spiritual results. Capt. Bartlett is often called on by returned sailors, who thank him for the instructions received at the Hospital, and express

their hope that they have been led by them to Christ. He also from time to time receives letters from those who had been converted while there. Last Sunday evening he read extracts from one he had just received. We solicited it for our readers, as being in itself thrillingly interesting, and strongly illustrative of the superabounding grace of God. It is cheering to know that God transforms our hospitals into holy sanctuaries, and makes the ministry of suffering as effective as the ministry of the word.

The writer, having spoken of his hasty visit on business to Boston, this summer, and of his having seized a brief opportunity to ride over to Chelsea, continues :

"I ran up to the hospital, made a few inquiries of a strange nurse, took a glimpse of the wards, and, then, alone, went out on the north balcony, where I remember I crawled one night when all the world slept in silence, and, looking up to the midnight throne, implored God for light and guidance for my benighted and burdened soul. Such words as I can indite are weak to express the volume of emotion and thoughts that came surging up in my memory, as my mind reverted to that dark night of agony, and sorrow, and crying unto God. It was the humiliation of a soul craving God's mercy with repentance and tears, the devil all the while whispering fiendishly at my elbow, 'You are lost! How can He save such as you? How will He hear one so black with sin?' And so my thoughts went on the whole of that long, sleepless night, borne down by pain of body and anguish of soul; the kind Spirit all the while whispering in loving sympathy, Only believe! He will save you;

ask Him; ask Him.' Towards morning I had submitted the decision of my eternal doom to the word of God, which only enraged the enemy the more, who sought to prove the blessed book a lie, tear its author from His throne and cast me down forever. But as the morning light streamed into the window I staggered to the mantel, took down the old leather covered Bible, and said in my heart, 'By the first words I find in this I live or die!' As the lids fell apart these words appeared like a flaming messenger from Heaven: 'The Lord liveth, let the earth rejoice.' Never can I speak these words, or pen them, without tears of thankfulness, and joy, and penitence, and all the adorations of my soul. As I hurried from the spot to journey to my toil again, I thought of the years of struggle, and care, and temptation, with a prayer on my lips for greater consecration, and with my heart swelling with love to Him who so loved me.

My worldly prospects are as good as could be expected. Four years ago a worthless, outcast sailor, sick in Chelsea hospital, penniless, and nearly friendless: to-day, thank God! in command of a steamer, in the confidence of my employers and many friends and associates, with a prospect of steady employment.

Yours truly, D. C. S.

New York, August, 1870,"

It is pleasant to think that this is only a representative case; that nearly fifty a year, on an average, are thus rescued from sin and wretchedness. We will only add that 677 officers and men were connected with Chelsea Hospital last year; and 7,751 during the past eleven years. It is a large and fruitful field.

Watchman and Reflector.

CORRESPONDENCE, REPORTS, &c.

Denmark, Copenhagen.

REV. P. E. RYDING, CHAPLAIN.

"The last part of the month of April I was at Bornholm. There I have worked a great deal among seamen, and many are coming to our church to hear the word of God. There are many seeking, and several have obtained faith. Some go away far off upon the moving waves and carry with them the Gospel truth to those countries, and, indeed, some are even gone to China. This Spring a Danish vessel went there to lay down the submarine telegraph cable, and with said vessel a brother left us to testify on his way to whom he may meet, and with books telling about that Saviour who died for our sins. Others are with ships that go to foreign countries. Also the families of several sailors were brought to life and faith, and the young taught in the Sabbath-school, show a great interest in learning to know the truth.

During the latter part of April and the first of May I have worked in Copenhagen and at Amager, a place in the vicinity of the capitol, I have got a new place for my work. Also at Copenhagen I found a new field for the cause, as, in the spring a direct steamboat line started between Copenhagen and New York, an emigration house was established, and emigrants coming here from several different countries, I have had an opportunity to spread the word of God, by speech as well as by leaving books. They were mostly young people waiting for the steamer to leave, and had nothing to do; but they thought too much of the world to be induced to think of their im-

mortal souls. Still they had an opportunity to hear the word of God. Some received a Testament, a Bible, or other good book, which, even if they at present receive with indifference, times of grief may come, and then the word which they heard might sound loud to their conscience and the Holy Spirit may use it as a medium for the saving of their souls. Some persons amongst these emigrants receive the word with joy. I had great joy with some of them for they loved Jesus, and believed in him and lived with Jesus.

Upon the Island of Amager I have traveled a great deal. There, live many sailors, especially in Dragon, a port to which some ships go. There is a general awakening, and a general asking for the word, and a few have become faithful. There is great hopes that the Lord will gain a blessed harvest there.

I have made several trips in Sweden and Norway, on the south and east coast, visited a great deal of shipping, preached, and left a number of books and Testaments. A good number of sailors have given themselves to Jesus, and have taken books with them, so that upon their voyaging they can give books and pamphlets to others. I delivered several sermons and had God's blessing.

In the first part of July I made a long voyage through Sealand and Holsteen to Hamburg. In the sea-ports I worked among the sailors and scattered religious books, especially at Korsor. In this place there had to be much done, for the people were greatly awakened.

At Hamburg I was present at a Conference, where we especially considered how in the best way the Gospel truth could be spread. I worked some in Holsteen and Hamburg, and distributed many christian pamphlets.

In Kiel there is a great need of a workman in the Lord's field, for there is great wickedness going on amongst a large number of sailors belonging to the German fleet, and it may be said of most of them that they do not know the Lord. Now they have begun a war with France, there is great disturbance, and it has put a number of hindrances in the way of sailing to this port, but is still accessible by the land side. I left there for Sealand and went from place to place spreading the word of God wherever I had grace to do so.

My son, who lives at Bergen, in Norway, and has been there alone as a child of God, has informed me of the joyful news that the Lord in his mercy has visited that place. Seven souls are now loving and glorifying Christ there, joyful together in "one hope, one faith, one baptism," and some of the wave's heroes, sailors, are gone abroad from there with the love of Jesus in their hearts. My son has rented a hall, and now has divine service every Sunday, and often on the week days.

I have visited three hundred and eighty-five ships, and made visits with ten sick, I have traveled one hundred and ninty-four (Danish) miles; twenty Bibles, sixty-nine Testaments and seventy religious books are spread about in different languages,—Danish, German, Swedish, English, Dutch, French, Russian and Finlandish."

Valparaiso, S. A.

Extracts from the Journal of MR. T. MULLER, for the quarter ending 30th June, 1870:

April 2d, 1870.—To-day boarded twenty vessels; on board of six I sold \$9 64 worth of books, and I should have sold more had the captains not been on shore. I gave away several Spanish testaments, given me by an American captain for distribution.

6th.—To-day boarded eleven vessels, being prevented by the wind from boarding all I intended to visit. Six or seven Swedes on board of the "R—" were very thankful for tracts.

9th. — Boarded fourteen vessels. The carpenter of the *Beta* holds service on board. A number of captains and officers while promising to attend service on shore, said they should prefer attending a floating Bethel.

13th. — Visited thirteen vessels. The captain of a small vessel, and the crew of another, did not care for tracts. All others, especially the Danes and Swedes of the "S—," were glad to get them.

14th.—Spent some time in the English hospital. With three men in one room I read and prayed. A man from the *Beta* said he could not constrain himself to become a christian. I recommended prayer. In another room I prayed with seven men.

16th.—In the American Hospital I met the shipwrecked crew of the "S—." Three of the men were very careless. One did all he could to annoy me by swearing. Three others were very thankful for my visit.

20th.—Boarded fifteen vessels. On board of the *Beta* I was very glad to hear from the captain's wife that since the carpenter began keeping service on board, a great change had come over the crew. The men were well behaved, and attended the meetings regularly.

26th.—Boarded thirteen vessels. On board six sold \$11 worth of books. On board of the *Amelia*, Captain M. was very kind. He called the crew together, and asked if any wished to buy books, or to get tracts. To five men, I sold twelve volumes.

May 2d.—To-day, boarded twelve vessels. On board the Russian man-of-war none could speak English, and only one officer and two of the crew, German. They wished books in their own languages, and did not care for the Russian testaments I had with me.

6th.—Visited the English and American hospitals. In the former, met fifteen or sixteen men, and had service. To some sailors who were without a Bible I gave (to each) a testament. In the American hospital, I left to each man some reading, and had some talk with two.

7th.—Boarded fourteen vessels. A German very politely refused to take a tract. All others took them. On board of one vessel I prayed with the mates.

11th.—Boarded eleven vessels. Found the crew of the *E*— interested in religious things. The captain bought a Spanish Bible, the steward a testament, and the cook two other books. The cook of the —, a Dutchman, on board an English vessel, told me that he had sold a pair of boots in order to buy a Bible from me, the captain having refused to give him money for that

purpose. I had been about four times on board, and to-day he called to me, and bought the copy.

12th.—In the French hospital to-day, I was soon surrounded by the sick, asking for tracts. A German sailor bought a book from me, and told me he liked to read such books. Had worship with six men in the English hospital.

14th.—Boarded sixteen vessels. Converses with several Irishmen regarding their indirect way of approaching God, and their preferring of men to the Saviour. In one case, a captain offered to give his crew the money with which to buy books, but I would not persuade them to buy one. On board a steamer, a R. C. officer swore at all who did not think with him.

25th.—In the French hospital, a French captain thanked me for a few tracts I gave him. In the English hospital I prayed with fourteen men.

26th.—Boarded seventeen vessels. On board of the *A*—, the mate persuaded a Chilian not to buy a Bible, telling him there were plenty to be got in the United States for nothing. On board of the *H*— *E*—, a Welshman welcomed good books in his own tongue. On board the *Paswalita*, the captain, a christian man, asked me for some of "La Piedra," Dr. Trumbull's paper, desiring to distribute them in Constitucion. His wife told me to bring a Bible (Spanish) next time.

28th.—The sea being rough, could visit only eight vessels, and sold only one Bible. Crew of the *Magellan* steamer glad to see me.

June 1st.—Boarded eleven vessels. Sold thirteen scriptures, and thirty-two English and Spanish books.

The mate of the *S— R—* had not time to hand the captain a card, or to take a tract from me; some of the sailors followed his example. I left some tracts with the steward.

2nd.—Boarded twelve vessels, among them the *Satellite*, (H. M. S.) which I had visited yesterday, also. In her, sold to-day twenty-nine volumes for \$18, and though many were Roman Catholics, I was treated very kindly. Half the crew, nearly all Protestants, were ashore. On board the *Abbotsford*, a German and two Swedes bought some books in their own languages.

4th.—Boarded eleven vessels. In a large vessel the captain did not care for my books, but told his men to buy, which they did not do.

11th.—Boarded fourteen vessels. On board the *O—*, distributed tracts in four different languages.

15th.—In the English hospital, prayed with twelve men. They were without testaments, and with each I left a copy.

18th.—To-day, boarded fifteen vessels. On board the *L—* the captain maintains divine service. I spoke with most of the crew.

23d.—In the French hospital seven Frenchmen were very glad to get tracts.

28th.—Boarded thirteen vessels. Both mates of the *C— B—* declared themselves on the Lord's side, and were glad to see me. Officers and engineers of the *Arequipa* received me cordially, and not a man refused a tract.

30th.—In the English hospital the mate of the *M—* welcomed me. I prayed with him.

VALPARAISO, July 8th, 1870.

San Francisco, Cal.

REV. J. ROWELL, CHAPLAIN.

The past quarter has been one of more than usual interest in our work among the Seamen. The attendance upon our Sabbath services has been good, though, as usual, at this season of the year, less than in the last quarter previously. Our weekly prayer-meetings have been largely attended and very interesting in their exercises and general tone. We have testimonies from many persons that these are very profitable meetings to those who attend them.

There has been more than usual religious interest among us, and many persons have received much spiritual benefit. Christians have been revived, and six or seven more seamen have been hopefully converted to God and pure life. And we have this evidence that the good effects of our work are not transient, that when seamen are brought into our meetings and led to outwardly virtuous courses, they do not relapse into the old evil ways again so soon as they leave us, but on their return to port, come at once into our meetings again, without a new invitation.

Interesting facts are continually coming to our knowledge. Here is one: A sailor, who had long been a victim of drunken habits, and almost broken the hearts of his pious parents in the old country, became a christian and a thoroughly reformed man. He had not seen them for many a long year, and a few months ago resolved to visit them. Coming to his native place in Wales, he found his aged father near to death; and the joy of both parents, who now, in answer to thousands of prayers, received their long-lamented prodigal son, penitent, and recovered

to the paths of virtue, can be better imagined than described. The father who had often said, "I shall go down to the grave mourning for my son," was comforted and strengthened by the prayers of that son kneeling at his beside, and when he died his eyes were closed by his hands. He said to me since his return to this city, "My mother has a card that I gave her, with a picture of our church building upon it, and there is not a day that passes, but she gets that card out from its safe deposit and on her knees prays God to bless the Mariners' Church of San Francisco." This is one of very many cases of joy among pious friends far away, by reason of the salvation of sons, husbands, brothers and fathers, for whose reformation hope had almost perished. My heart is cheered as often as I think of that aged christian mother, praying for us over her card; and I am sure that she is only one among many who are asking God's blessing upon us and our work.

It is pleasant to know that the work of paying our burdensome debt has been begun. Five hundred dollars has been paid during the quarter, which would probably have been a thousand, but for street assessment bills. The person who was spoken of as proposed collecting agent now gives us encouragement to expect that he will engage in the work. Should he do so, I shall hope, notwithstanding the depressed state of business among us, to report soon a further reduction of debt.

Buffalo, N. Y.

REV. S. HALBERT, CHAPLAIN.

"I have been here another month in the Bethel work. I have gone as regularly to my missionary labors

as the laborer goes to his daily task. I take the several points in their routine, completing the round of the harbor in little more than a week. The whole distance, including slips, can not be less than seven or eight miles, and a great part of the way the canal boats are three and four abreast. I have labored under a great disadvantage on account of the extreme warm weather. It has been very oppressive on the canal-boats. My labors are well received by the boatmen and sailors. Bibles and tracts are in many cases eagerly sought after. Where I visit so many, I cannot of course, tell the result. I can only give a few words of council, and leave them to their own reflections, and the workings of the good Spirit. I have reason to believe however, such is the spirit manifested that permanent good may be accomplished."

Wilmington, N. C.

REV. H. B. BURR, CHAPLAIN.

"There has been a slight improvement in the number of vessels arriving at this port. Still the number of sailing vessels is less than formerly. This is due to the fact that steamers are doing the largest share of the carrying trade to and from this port. During a part of July, and the months of August and September, the crews of nearly all the vessels in this port sleep at the Home, as it is not considered safe to lodge on board. We have had as many as seventy during a single night and the Home is constantly well filled. This affords me a good opportunity to labor among them which we have improved with encouraging success. Some are reached who would otherwise never come

near the Bethel—hence while business has not materially improved, the increase in the number of regular attendants at the Home has considerably increased our labors. Our earnest prayer is that it may prove sown in good soil which in due time shall ripen into an abundant harvest.”

Savannah, Ga.

REV. RICHARD WEBB, CHAPLAIN.

“We have had but few vessels in port the past month. There has been some considerable sickness among seamen. Capt. G. W. Rogers died at my house August 19th. He was a member of the Church of Christ, and died in peace. We have a United States Revenue Steamboat with about thirty men on board, one of whom is a decided christian. They are anxious for something to read, as they have much leisure. Could you send them a library? The Quarter-Master says he will take care of it. I do not know where books could do more good.”

New Orleans.

F. CURRAN, MISSIONARY.

“The shipping and the Sailor Boarding Houses, and Hospitals have been alternately visited this last month; parents and children attending the Bethel and Sabbath-school looked after, the Reading Room kept open daily for seamen; reading matter supplied and Scriptures carried on board ships in port, and the Bethel kept open for meetings. The weather has been intensely warm here and the mortality great.

Galveston, Texas.

REV. E. F. THWING, CHAPLAIN.

“Although the heated term” has fully set in during the past month the shipping in port has not fallen off as much as usual on the approach of summer and our Bethel attendance has continued in proportion. I have visited during the month 123 vessels and distributed on board 4,051 pages of tracts; 115 Seamen's Friend, SAILORS' MAGAZINE and American Messengers; 31 Bibles and Testaments.

Boston, Mass.

A few days since at the daily morning prayer-meeting, held at the rooms of the Y. M. C. A., eight sailors and two sea-captains were present and as Captain Bartlett was in the chair, it was almost a seaman's meeting. A Swede gave an interesting account of his conversion, which grew out of the present of a Bible, at the Sailor's Home, in Liverpool. It was stated that eleven stood up for prayers, one day last week, at Chelsea hospital, and that a deep religious interest exists there. The great majority of those who receive any permanent religious impression there, it seems are converted within a month of the time when they enter.

Heroism Rewarded—A Medal Given to a Seaman for Saving a Boy's Life.

The following letter from ELLWOOD WALTER, President of the Life-Saving Benevolent Association, to Capt. CHAS. A. RANLETT, Jr., of the ship *Surprise*, explains itself:

THE LIFE-SAVING BENEVOLENT ASSOCIATION }
OF NEW YORK, NO. 51 WALL STREET. }
NEW YORK, Aug. 1, 1870. }

CAPT. CHAS. A. RANLETT, JR.,

DEAR SIR: It affords me great pleasure to transmit herewith the gold medal awarded to you by the Life-Saving Benevolent Association

of New York. The inscription, you will observe, is as follows:

"Presented to CHARLES A. RANLETT, Master of the ship *Surprise*, in recognition of his humanity and remarkably skillful seamanship in saving the life of WILLIAM A. JOY, aged fourteen years, who fell from aloft into the ocean at midnight, during a gale of wind, on a voyage from New York to China, the 29th of January, 1870.

This Association recognizes your "skillful seamanship" as evinced by the acts of shortening sail, wearing ship twice, and heaving to within forty-five minutes, in a dark night, in mid ocean, which rendered the rescue of the boy possible.

But we desire especially to commemorate the humane impulse which induced these efforts under circumstances so discouraging. Most men would probably have assumed that the youth struggling with the waves in the gloom of midnight was beyond the possibility of succor, and would have passed on; but in you we have a striking evidence of what good deeds may be accomplished by the exercise of humanity, skill, perseverance, and undying hopes in times when many would despair.

With a strong desire that your example may prove an incentive to others, and with the best wishes for your future happiness, I am Sir, very respectfully,

ELLWOOD WALTER, President.

Capt. RANLETT writes, under date of Bellvieu, Mass., Aug 4, gratefully acknowledging the compliment and its accompanying testimonial. In closing, he thus modestly writes: "I think this medal has been easily won, as no one could do less than exert himself to save the life of a fellow-man."

Sailors' Home, 190 Cherry St.

Mr. Alexander reports one hundred and sixty-eight arrivals, during the month of August. These deposited with him \$2,046, of which \$460 were placed in the Savings' Bank, and \$1,957 sent to relations and friends. During the same time twenty-one went to sea from the Home, without advance, and eight were sent to the Hospital

Total Disasters Reported in September.

The number of vessels belonging to, or bound to or from, ports in the United States, reported totally lost and missing during the past month, is 32, of which 10 were wrecked, 16 burnt, 1 abandoned, 4 sunk by collision, and 1 foundered. They are classed as follows: 1 steamer, 3 ships, 4 barks, 2 brigs and 22 schooners, and their estimated value, exclusive of cargoes, is \$443,000.

Below is the list, giving names, ports destinations, &c. Those indicated by a *w* were wrecked, *b* burnt, *a* abandoned, *sc* sunk by collision, and *f* foundered.

STEAMER.

Parthenta, *b*, from Hartford for New York.

SHIPS.

Leverter, *b*, from London for Boston.
Rangoon, *w*, from Yokohama for Hong Kong.
Ocean Rover, from Hamburg for Baker's Island.

BARKS.

Nellie Fenwick, *b*, from Azua for Boston.
Eagle, *b*, from New York for Galveston.
Libertad, *w*, from Montreal for Montevideo.
Agnes I. Grace, *a*, from Marseilles for Boston.

BRIGS.

Alex. Williams, *w*, from New York for St. Johns
Forest State, *sc*, from Philadelphia for Boston.

SCHOONERS.

Hamlet, *w*, from Guantamano, for D Breakwater
Emeline, *w*, (Fisherman.)
Star King, *w*, (Fisherman.)
Mary Bowen, *sc*, from Cow Bay for Boston.
S. Nelson Hall, *w*, from New York for Phila.
America, *sc*, from New York for Gloucester.
Daniel G. Miles, *sc*, from Croton Point for B'kin
J. L. Wright, *w*, from Rondout for Beverly
John Walker, *f*, from Georgetown for Fall River
Hudson, *b*,
Amanda, *b*,
Algoma, *b*,
Valhalla, *b*,
Lucy, *b*,
Gen. Peavey, *b*,
Choctaw, *b*,
E. L. Higgins, *b*,
Ossuna, *b*,
Despatch, *b*,
W. H. Walker, *b*,
Maud Malloch, *b*,
Ann Flower, *w*, (At Port Jefferson.)

} At Calais, Me.

Receipts for August, 1870.

NEW HAMPSHIRE.

| | |
|---------------------------------------|--------|
| Kensington, Pastor's family | \$2 00 |
| Lyme, Cong. Society | 40 00 |
| Nashua, A Friend in Pearl St. Church. | 50 00 |
| Oxfordville, | 11 70 |
| Piermont, | 12 04 |

VERMONT.

| | |
|---------------------------------------|-------|
| Barre, Cong. church..... | 14 20 |
| Berlin, Cong. church..... | 14 25 |
| Burlington, 1st Cong. church..... | 46 70 |
| Bapt. church..... | 30 26 |
| Do. S. S. for lib'y, in part | 11 61 |
| Castleton, Cong. church..... | 18 45 |
| Dorset, Cong. church..... | 10 25 |
| Fairlee, S. S. | 6 35 |
| Hydeville, Bapt. church..... | 2 30 |
| Montpelier, Bethany Cong. church..... | 26 44 |
| Do. S. S. for lib'y, in part | 11 81 |
| Church of the Messiah..... | 11 80 |

| | | | |
|---|----------|---|--------|
| Norwich..... | 19 33 | Ithaca, Ref. Pres. Dutch church..... | 40 79 |
| St. Johnsbury, 2d Cong. church, of which \$30 to const. Rev. O. Lewis | | Leroy, Pres. church..... | 36 50 |
| Brastow, L. M..... | 50 15 | Livonia, Pres. church S. S..... | 40 40 |
| Waitsfield, Cong. church..... | 11 90 | Newburgh, Ref. Dutch church..... | 1 00 |
| M. E. church in part to const. Rev. Levi Allen, L. M..... | 10 20 | New Woodstock..... | 3 15 |
| MASSACHUSETTS. | | New York City, Fisk & Hatch..... | 250 00 |
| Andover, W. Parish, Seamen's Friend Society, to const Mrs. Olive Mosar and Mrs. Caroline Jefferson, L. Ms. | 60 00 | Theodore Roosevelt..... | 50 00 |
| Ashby, 2d Parish Cong. church, const. Lucy Adell Hayward, L. M..... | 30 00 | H. T. Morgan..... | 50 00 |
| Boston, Mount Vernon church..... | 105 00 | W..... | 50 00 |
| Charlestown, Winthrop church..... | 75 00 | W. S. Gilman..... | 30 00 |
| East Douglass, Cong. Society..... | 26 28 | A. W. Benson..... | 25 00 |
| Fitchburg, A. Fried for lib'y..... | 20 00 | Bartlett, Berry & Co..... | 10 00 |
| Freetown..... | 2 07 | Edwin Mead..... | 10 00 |
| Holten, Cong. Society..... | 15 00 | Chas. Morgan..... | 10 00 |
| Newtonville, Central church..... | 85 94 | Capt. Jno. D. Brooks, brig <i>Bride</i> | 10 00 |
| Northboro, Additional..... | 5 12 | H. P. M..... | 5 00 |
| Northampton, Estate of Jno. Clarke, by Wm. Allen, Ex..... | 1,000 00 | H..... | 5 00 |
| North Winchendon, Cong. church..... | 20 75 | P. W. Engs..... | 5 00 |
| Plymouth, Church of the Pilgrimage, to const. Rev. Geo. A. Tewksbury, L. M., \$15 for lib'y..... | 56 06 | Jed Frye..... | 5 00 |
| Southboro, additional..... | 19 55 | Zophar Mills..... | 5 00 |
| Taunton, Winslow church, \$15 for lib'y | 38 55 | John McKesson..... | 5 00 |
| Westboro, J. Fisher..... | 1 00 | Ludlow Patton..... | 5 00 |
| Yarmouth, 1st Cong. church..... | 42 30 | Jas. Cruikshank..... | 5 00 |
| CONNECTICUT. | | Capt. Michlayson, brig <i>Tubal Cain</i> | 5 00 |
| Black Rock, 1st Cong. church..... | 12 56 | J. W. Kissam..... | 3 00 |
| Bridgeport, So. Cong. church of which Thos. Lord for lib'y \$20..... | 58 02 | Capt. S. M. D. Cuminger, bk. <i>Regina</i> | 3 00 |
| Do. S. S. for lib'y \$15, Mrs. Jas. and Mr. Geo. H. Cleaveland, \$15, Mrs. C. F. Waterbury, \$20..... | 50 00 | Capt. Geo. H. Goudy, Br. bark <i>M. E.</i> <i>Corning</i> | 2 50 |
| Clinton, Miss N. Stanton..... | 10 00 | Capt. E. E. Hammond, brig <i>Harry &</i> <i>Aubrey</i> | 2 00 |
| Collinsville, Cong. church..... | 20 00 | Capt. Samuel Bartlett, bark <i>Templar</i> | 1 00 |
| East Hartford Cong. church..... | 48 25 | Oneida, Pres. church..... | 17 22 |
| New Britain, So. Cong. church of which to const. Albert H. House and Phineas M. Bronson L. M., each \$30 | 60 70 | Rochester, Brick church, Mrs. Alden.. | 2 00 |
| Salisbury, Cong. church additional.... | 12 00 | Saugerties, Maria A. Kiersted for Mary A. Kiersted, for lib'y..... | 20 00 |
| Southbury, Cong. church..... | 11 57 | Schenectada, M. E. church..... | 9 00 |
| Stratford, Cong. church of which to const. Samuel W. McEwen, L. M., \$30..... | 68 85 | Pres. church..... | 109 28 |
| S. S. for lib'y..... | 15 00 | Skaneateles, Pres. church of which to const. Rev. M. N. Preston, L. M., \$30..... | 38 16 |
| Miss C. J. Curtis for lib'y..... | 20 00 | Ansell Lapham..... | 2 00 |
| Gen. G. Loomis, U. S. A..... | 2 00 | Spencerport, Cong. church additional.. | 50 |
| Windham, Cong. church..... | 11 00 | Union Springs, Pres. church..... | 7 12 |
| Woodbury, 1st Cong. church..... | 27 36 | Utica, 1st Pres. church..... | 35 90 |
| NEW YORK. | | Waterford, Pres. church..... | 57 02 |
| Cazenovia, 1st Pres. church of which Mrs. B. R. Wendell, \$20, W. M. Burr, Jr., \$20, Mr. and Mrs. Jno. Hobbie, \$20 to const. Rev. Dr. David Torrey, L. D., and S. S. for lib'y \$20 | 140 00 | M. E. church..... | 3 35 |
| Clinton, Pres. church of which to const. Rev. T. B. Hudson, L. M., \$30..... | 51 00 | West Eaton, M. E. church..... | 6 92 |
| Coxsackie, 2d Ref. church..... | 33 25 | Whitestown, Pres. church..... | 13 40 |
| 1st Ref. church, T. P. M. H..... | 3 15 | Bapt. church..... | 10 22 |
| Eaton, M. E. church..... | 5 62 | Williamsburg, S. 3d Pres. church..... | 21 62 |
| Bapt. church..... | 2 45 | NEW JERSEY. | |
| Fairport, Bapt. church S. S. for lib'y.. | 20 00 | Bridge-ton, S. S. 2d Pres. church for lib'y | 40 00 |
| Fort Herkimer, Lutheran church..... | 3 44 | Flemington, Pres. church, of which Rev. G. S. Mott & T. C. Howard ea. | |
| Frankfort, M. E. church..... | 10 23 | Newark, 2d Pres. church..... | 52 92 |
| Fultonville, Ref. church..... | 33 10 | \$20 for lib'y..... | 83 28 |
| Greece, Christian church..... | 3 62 | Union Meeting..... | 10 27 |
| Cong. church..... | 5 76 | PENNSYLVANIA. | |
| Free Meth. church..... | 2 58 | Allentown, Miss Theresa S. Weaver,.. | 20 00 |
| Herkimer, Ref. church..... | 9 65 | DISTRICT OF COLUMBIA. | |
| M. E. church..... | 7 63 | Washington, Mrs. Rutledge,..... | 10 00 |
| Ilion, M. E. church of which C. Harter for lib'y \$20..... | 36 25 | ILLINOIS. | |
| Liberal Christians..... | 8 00 | Lebanon, Anonymous..... | 1 00 |
| Bapt. church S. S. lib'y..... | 15 00 | Metamora, Mrs. Martha W. Rouse.... | 2 00 |
| | | CALIFORNIA. | |
| | | Healdsburg, Union Meeting..... | 7 90 |
| | | Mendocino, Pres. church..... | 32 85 |
| | | San Francisco, Mariners' church..... | 740 00 |
| | | Pac. M. S. S. Co..... | 500 00 |
| | | Anniversary How. Pres. church..... | 162 75 |
| | | 1st Cong. church..... | 107 40 |
| | | Cal. Steam Nav. Co..... | 50 00 |
| | | Chas. Minatena..... | 10 00 |
| | | Mrs. G. W. Bell..... | 5 00 |
| | | John Jackson..... | 5 00 |
| | | Stockton, Union Meeting..... | 30 30 |



October.] Published by the American Seamen's Friend Society [1870.

A Brave Midshipman, R. N.

"Out of your crew of eight hundred men, how many of the 'Blue Jackets' kneel down to pray before they get into their hammocks?"

To this question, which was addressed to an old seaman, the startling reply was, "I don't know *ten* who do it!"

The celebrated Commander Parry's first night on shipboard, is thus described:—

"Meanwhile the young sailor had entered bravely into the thick of the Christian fight, and had witnessed a good confession before many witnesses. No greater contrast could well be imagined than between the helpful sympathy of a home where an atmosphere of piety pervades every enjoyment, and the ordeal in which the boy of seventeen had now to test his Christian principles. The act of kneeling for private prayer was at this period almost unknown on shipboard. With what astonishment, then, must his messmates have witnessed, for the first time, Charles Parry kneeling in prayer at his chest before going to bed! And when morning came, and this act was repeated, we can well understand the jeers and scoffs which would reach the ear of the lad learning to 'endure hardness, as a good soldier of Christ.' The marks in his Bible tell us he knew that 'whosoever shall confess Christ before men, him will He con-

fess before His Father in heaven.'—This public manifestation of Christ before men was so foreign to a retiring nature, and so repugnant to his amiable disposition, that nothing but the clearest necessity could have induced him to do such violence to his inmost feelings. So sacred, indeed, were such matters in his eyes, that no mention of the practice appears in his home letters, whilst in his private journal, the allusions to it are so vague that we are indebted to an eye-witness for the full interpretation of the passages which refer to it. 'I hope,' he writes, 'I may never omit, morning and evening to thank God for His great love towards me and pray that I may, by His help, be led to do what is right in His sight, and not be stopped from reading His word by the revilings and jeers of any of my messmates. I am sure that the real way on board a ship is to commence soon—AT ONCE—what you intend to practice, and it will not be so difficult for you afterwards. The commencement is, I am sure, the most difficult for us. I think when your messmates see what you are, and that you do not wish to enter into any foolish conversation, they will soon leave off laughing at you and making fun of you. If they see that their nicknames, &c., have no effect, they will very soon leave you alone.'"—*Memorials of Commander C. Parry, R. N.*

Library Reports.

During the month of August, forty-three libraries were sent to sea from the Society's rooms, 80 Wall St., sixteen new, and twenty-eight refitted. The following are reported :

No. 113.—Has been a number of voyages ; books read with interest. Gone to Bilboa on brig *Lola*.

No. 368.—Returned after several voyages ; books read and prized. Gone to Rio Grande on brig *Water Lilly*.

No. 768.—Refitted and gone to sea on schooner *Willow Harp*.

No. 916.—“Books read with interest ;” gone to Rio Grande on brig *G. E. Kelly*.

No. 1,031.—“Books read and were useful ;” gone to Europe on schooner *Glengary*.

No. 1,097.—“Read with profit ;” gone to Para on schooner *O. M. Marrett*.

No. 1,399.—Has been several voyages to Europe ; books read with interest. Gone to Para on schooner *Para*.

No. 1,556.—“Books read with profit ;” gone to London on brig *Citizen*.

No. 1,633.—“Books well read ;” gone to Galveston on brig *F. Clark*.

No. 1,734.—“Books read by officers and crew ;” returned with thanks ; gone to sea on schooner *Hamburg*.

No. 1,755.—Has been several voyages, books all read with interest ; gone to Lisbon on brig *A. R. Stover*.

No. 1,793.—“Read with profit ;” returned with the thanks of the crew. Gone to St. Thomas on brig *S. A. Holbrook*.

No. 2,116.—Has been several voyages : refitted and now gone to Matanzas on brig *G. W. Barter*.

No. 2,120.—Has been a number of voyages ; “books much read and with good results.” Gone to Barbadoes on brig *Harry & Aubray*.

No. 2,485.—“Books read and appreciated by crew.” Gone to sea on brig *Martha*.

No. 2,125.—“Has been useful ;” gone to Maderia on brig *J. Rhynas*.

No. 2,535.—“Books read by all with interest and profit ;” gone to Europe on brig *E. Bolton*.

No. 2,574.—Has been two voyages to Pacific and East Indies ; “books read with interest.” Gone to Trieste on bark *F. Baker*.

No. 2,755.—Has been two voyages to South America, refitted and gone to Europe on brig *Bride*.

No. 2,799.—Returned, refitted and reshipped on schooner *H. Nichols*.

No. 3,142.—Has been to San Francisco and Europe ; read with profit, gone to Havre on bark *Lakemba*.

No. 3,173.—“Books much read.” Gone to Montevideo on brig *E. Stevens*.

No. 3,203.—Has been to Europe ; “books read with interest.” Gone to Rotterdam on bark *Georgiana*.

No. 3,223.—Has been a voyage to East Indies ; “books read and appreciated.” Gone to New Orleans on steamer *Sherman*.

No. 3,225.—“Your books read and were useful to officers and crew.” Gone to Trieste on brig *R. Dillon*.

No. 3,237.—“Has been to Gloucester, England ; Cardiff, Wales ; and to Rio de Janeiro, and back to New York, in the bark *Lord Baltimore*, nine months at sea.

The library was in charge of the Captain's son, who bore the same name as the Donor. He took much pleasure in distributing the books amongst the seamen, and in reading to those that could not read. He died on the 28th of February, 1870, at Rio de Janeiro, trusting in Jesus, aged 18 years.” Gone to sea again on brig *Sea Bird*.

No. 3,333. BROOKLYN, Aug. 1870.

“I thank you in behalf of myself and crew for the use of your beautiful library, which has been read with interest, and I think has been the means of good. Although no material change has taken place in any one, yet the reading of such books cannot help making an impression. It shows itself in the quiet deportment of the men on the Sabbath, as one and another are seen sitting by themselves reading your

books. Your Society is doing a great work for the long neglected sailor. May the blessed influence of the Holy Spirit extend it."

SAMUEL BARTLETT,
Bark *Templar*.

Now gone to Antwerp on ship *Bavelaw*.

August 22d, 1870.

To Secretaries of Am. Sea. Fr'd. Soc.

No. 2,586.—"I have to thank you for the use of your library (No. 2,586,) which you put on board my vessel last April; also for the bundle of tracts and papers which I distributed amongst my seamen; some of them receiving them with pleasure and I trust with profit during my voyage from New York to Havre and back to Pictou, N. S. Though having two crews in that time, I heard scarce an oath. We shall never know the good this bundle of papers and tracts with library have already done. From Havre to Pictou my crew were mostly Catholics and would not read the books, but I had two American sailors and one English, who read most all the books in the library, I trust with benefit. They seemed pleased to come aft to Sabbath evening worship, and at the end of the voyage said it was the happiest one of their lives. May the impressions made there result in their eternal happiness.

I have myself received much strength and refreshment from the library, I was much interested in some of its volumes.

May God bless the means made use of by your Society for the promotion and happiness of seamen generally, I am convinced of its powerful influence in bringing many seamen to a knowledge of God. With best wishes for your success,

I remain your humble servant,
GEORGE H. GOUDY,
Late Master Br. Bark M. E. Corning
of Yarmouth, N. S.

No. 275.—Returned; refitted and gone to Europe.

No. 2,705.—Returned; books much used, gone to Honolulu, on ship *John*, fifteen men.

No. 2,275.—Returned and gone to Grand Banks.

No. 2,913.—Returned and gone to sea, on schr. *A. Heaton*, coasting.

No. 3,045.—Returned; has done much good; gone to Grand Banks.

No. 2768.—Returned; much used; gone to Baltimore.

No. 2,049.—Returned; books all read; gone to Philadelphia.

No. 82.—Has been to China, Australia, and West Indies. Returned from fourth voyage, and gone to Mediterranean, in bark *Jonathan Godfrey*.

No. 528.—Returned much used; gone to sea on schr. *Senator*.

No. 3,028.—Returned from Calcutta. Has been a very great blessing to the crew. May the Lord reward you for giving us the gospel when we cannot go to "the Courts of the Lord."
D. W.

No. 2,950.—Returned; books all read; gone to sea, on schr. *Joseph Comey*.

No. 1,920.—Returned; much used. Gone to the Grand Banks, on schr. *Witch of the Wave*. 14 men.

No. 1,496.—Returned; refitted and gone to sea, on schr. *W. G. Dearbon*.

No. 511.—Returned; much read; thirteen have signed the temperance pledge. Gone to sea, on schr. *Alpha*.

No. 1,199.—Returned, with good account; gone to sea, on schr. *M. Steelman*.

No. 3,028.—Returned, and gone to San Francisco, on bark *Ellsworth*. 17 men.

No. 3,066.—Returned; books read with much interest; gone to sea, on brig *John Freeman*.

No. 3,027.—Returned; has done much good; gone to sea, on schr. *Geo. Staples*.

No. 1,630.—Returned, with good account; gone to sea, on schr. *F. R. Baird*.

No. 3,037.—Returned, in good condition, and gone to sea, on schr. *F. R. Beard*, Capt. Brown.

"Cling to the Rock, Boy, Cling."

Abaft, the mighty wind,
Below the dangerous reef,
A deeply darkling sky above,
And on the beetling cliff;
"Death walks the deck of the gallant bark!"
Wind, waves and tempest sing;
But louder than all a voice is heard,
"Cling to the rock, boy, cling."

The frightened seamen look,
And through the darkening spray
A sailor boy to a high, steep rock,
Is urging his toilsome way.
He hears their anxious calls; he sees
That wide their ropes they fling;
But he murmurs the words of his drowning sire,
"Cling to the rock, boy, cling."

Mroe widely sweeps the blast,
Higher the mountain wave;
And the noble ship, with a hundred hearts,
Goes down to the ocean grave.
The boat is filled, but the oars still rest—
"Haste! haste!" their voices wring;
His heart throbs fast, but he murmurs still,
"Cling to the rock, boy, cling."

Fast plies the bending oar,
And fades the twilight beam,
And only he sees, from the far-off shore,
The beacon's sickly gleam;
While over his pale and chilly form
Each wave its snow wreaths fling;
And his ear is stunned with the tempest roar,
While he clings to that rock, still clings.

The long, long night had passed,
And a boat doth swiftly fly,
For the morning sun looked down and smiled
From out of the cloudless sky;
It found but one of that vessel's crew,
A boy, low murmuring,
In his peaceful sleep on the sea-girt cliff,
"Cling to the rock, boy, cling."

When tossed on life's rough sea,
With chart and rudder gone,
And through the storm and darkness comes
The harpies' boding tone—
We will list alone to our Father's words,
In soft voice whispering,
And through the long, dark, fearful night,
Cling to the rock, still cling.

The Sailor and his Mother.

During the last illness of a pious mother, when she was near death, her only remaining child, the subject of many agonizing and believing prayers, who had been roving on the sea, returned to pay his parent a visit.

After a very affecting meeting, "You are near port, mother," said the hardy-looking sailor, "and I hope you will have an abundant entrance."

"Yes, my child, the fair haven is in sight, and soon, very soon, I shall be landed

'On that peaceful shore
Where pilgrims meet to part no more.'"

"You have weathered many a storm in your passage, mother; but now God is dealing very graciously with you, by causing the winds to cease, by giving you calm at the end of your voyage."

"God has always dealt graciously with me, my son, but this last expression of his kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer."

"Oh, mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with devout composure to the account of his conversion, and at last, taking his hand, she pressed it to her dying lips, and said, "Yes, Thou art a faithful God! and as it hath pleased Thee to bring back my long lost child, and adopt him into Thy family, I will say, 'Now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation.'"

A Lesson from Nelson.

On the day before the battle of Trafalgar, Nelson took Collingwood and Rotherdam, who were at variance, to a spot where they could see the fleet opposed to them. "Yonder," said the Admiral, "are your enemies; shake hands, and be good friends, like good Englishmen." What a lesson for us! With the world, the flesh and the devil combined against us, it is no time for us to fall out about trifles, to encourage any bad feelings about one another, or to keep aloof from each other; rather we ought to look upon our enemies' lines and shake hands like Christians. Let us, overlooking our personal conflicts, confine our thoughts to the world, which is to be subdued for Jesus.

American Seamen's Friend Society.

HARMON LOOMIS, D. D., } Cor. Sec's.
S. H. HALL, D. D.
MR. L. P. HUBBARD, Financial Agent.
OFFICES } 80 WALL STREET, NEW YORK.
AND } 13 Cornhill, Boston, Rev. S. W. HANKS.
ADDRESS } New Haven, Ct., Rev. H. BEERS.
Buffalo, N. Y., Rev ALBERT BIGELOW.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a Life Director.

FORM OF A BEQUEST.

I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society.

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall-st., New York and 13 Cornhill, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman-street.

SAVINGS BANK FOR SEAMEN.

All respectable Savings Banks are open to deposits from Seamen, which will be kept safely, and secure regular instalments of interest. Seamen's Savings Banks as such are established in New York, 78 Wall-street, and Boston, Tremont-street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

| LOCATION. | ESTABLISHED BY | KEEPERS. |
|---|---------------------------------|-----------------------|
| NEW YORK, 190 Cherry street..... | Amer. Sea. Friend Society.... | Fred'k Alexander. |
| " 153 Thompson street, (colored) . | " " " " " " " " | W. P. Powell. |
| BOSTON, 99 Purchase street..... | Boston " " " " " " " " | Capt. P. G. Atwood. |
| PHILADELPHIA, 422 South Front street.... | Penn. " " " " " " " " | Capt. J. T. Robinson. |
| WILMINGTON, cor. Front and Dock streets.... | Wilm. Sea. Friend Society.... | Capt. W. J. Penton. |
| CHARLESTON, S. C..... | Charleston Port Society.... | Capt. Jno. McCormick. |
| MOBILE, Ala..... | Ladies' Sea. Friend Society.... | Henry Parsons. |
| SAN FRANCISCO, Cal..... | " " " " " " " " | James F. Stewart. |
| HONOLULU, S. I..... | " " " " " " " " | Mrs. Crabbe. |

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

| | | |
|---|-------------------------------|-----------------|
| NEW YORK, 338 Pearl street..... | Epis. Miss. Soc'y for Seamen. | Charles Blake. |
| " 334 & 336 Pearl street..... | Private..... | |
| " 91 Market street..... | do..... | Peter Oberg. |
| " 4 Catharine Lane, (colored).... | do..... | G. F. Thompson. |
| " 45 Oliver street..... | do..... | Christ. Bowman. |
| " 39 do..... | do..... | William White. |
| BOSTON, North Square, "Mariners' House".... | Boston Seamen's Aid Society. | N. Hamilton. |
| NEW BEDFORD, 14 Bethel Court..... | Ladies' Br. N. B. P. S..... | David Isley. |
| BALTIMORE, 65 Thames street..... | Seamen's Union Bethel Soc'y. | Edward Kirby. |

MARINERS' CHURCHES.

| LOCATION. | SUSTAINED BY | MINISTERS. |
|--|---------------------------------|----------------------|
| NEW YORK, Catharine, cor. Madison st..... | New York Port Society..... | ev. E. D. Murphy. |
| " cor. Water and Dover sts..... | Mission " " " " " " " " | " " " " " " " " |
| " 27 Greenwich street..... | " " " " " " " " | " B. F. Millard. |
| " foot of Pike street, E. R..... | Episcopal Miss. Society..... | " R. W. Lewis. |
| " foot of Hubert street, N. R..... | " " " " " " " " | " H. F. Roberts. |
| " Open air Service, Coenties Slip.. | " " " " " " " " | " Robt. J. Walker. |
| " Swedish & English, pier 11, N.R. | Methodist..... | " O. G. Hedstrom. |
| " Oliver, cor. Henry st..... | Baptist..... | " J. L. Hodge, D. D. |
| " cor. Henry and Market sts..... | Sea and Land, Presbyterian.. | " Edward Hopper. |
| BROOKLYN, 8 President street..... | Am. Sea. Friend Society... { | " E. O. Bates. |
| BUFFALO..... | " " " " " " " " | " O. Helland. |
| ALBANY, Montgomery street..... | Methodist..... | " H. Peck. |
| BOSTON, cor. Salem & N. Bennet streets.... | Boston Sea. Friend Society... { | " John Miles. |
| " North Square..... | Boston Port Society..... { | " J. M. H. Dow. |
| " cor. Commercial & Lewis sts..... | Baptist Bethel Society..... | " E. T. Taylor. |
| " Richmond street..... | Episcopal..... | " Geo. S. Noyes. |
| PORTLAND, Me. Fore st. near new Custom House | Portland Sea. Friend Society... | " H. A. Cooke. |
| PROVIDENCE, R. I., 52 Wickenden street.. | Providence Sea. Friend Soc'y. | " J. P. Robinson. |
| NEW BEDFORD..... | New Bedford Port Society.... | " F. Southworth. |
| PHILADELPHIA, corner of Front & Union.... | Presbyterian..... | " C. M. Winchester. |
| " cor. Shippen & Penn sts..... | Methodist..... | " J. D. Butler. |
| " Catharine street..... | Episcopal..... | " H. Emerson, D.D. |
| " Church st. above Navy Yard. | Baptist..... | " G. W. McLaughlin. |
| BALTIMORE, cor. Alice and Anna st..... | Seamen's Un. Bethel Society. | " W. B. Erben. |
| " cor. Light and Lee stss..... | Baltimore, S. B..... | " Joseph Perry. |
| NORFOLK..... | Amer. Sea. Friend Society... { | " Francis McCartney |
| CHARLESTON, Church, near Water street.... | " " " " " " " " | " R. R. Murphy. |
| SAVANNAH..... | " " " " " " " " | " E. N. Crane. |
| MOBILE, Church street, near Water..... | " " " " " " " " | " Wm. B. Yates. |
| NEW ORLEANS..... | " " " " " " " " | " Richard Webb. |
| | | " L. H. Pease. |

AMERICAN SEAMEN'S FRIEND SOCIETY.

80 WALL STREET, NEW YORK.

Organized, May, 1828.—Incorporated, April, 1833.

WILLIAM A. BOOTH, Esq., *President.*

CAPT. NATH'L BRIGGS, *Vice President*

Rev. HARMON LOOMIS, D. D., *Cor. Sec'y.*

SAMUEL H. HALL, *Treasurer.*

" S. H. HALL, D. D., *Cor. Sec'y. & Ed. Mag.*

L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen : to protect them from imposition and fraud ; to prevent them from becoming a curse to each other and the world ; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The Preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN the SANDWICH ISLANDS, PERU, CHILI, BRAZIL, FRANCE, BELGIUM, DENMARK, NORWAY, SWEDEN NEW BRUNSWICK, &c., and will establish others, as its funds shall allow. Besides preaching the Gospel to seamen on ship board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILOR'S MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the SEAMEN'S FRIEND, is gratuitously furnished Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the LIFE BOAT for the use of Sabbath-schools.

3.—LOAN LIBRARIES, composed of carefully selected, instructive and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that. (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it. (2) It places the library in the fore-castle—the sailors' own apartment. (3) It contemplates a connection between the missionary and the individual who furnishes the instruments with which he works. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, is over 3,300, containing 150,000 volumes. Calculating frequent re-shippments, they have been accessible to probably 150,000 men. Between six and seven hundred hopeful conversions at sea, have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVING'S BANKS, the distribution of BIBLES, TRACTS, &c.

The SAILORS' HOME, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated 75,000 boarders. This one Institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings.

The Society also aids the HOME FOR COLORED SAILORS, an excellent institution under the care of Mr. W. P. POWELL, 153 Thompson St. Similar institutions exist, under the care of auxiliary Societies, in the cities of BOSTON, PHILADELPHIA, PORTLAND, NEW ORLEANS, SAN FRANCISCO, and HONOLULU, S. I.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. Thirty dollars makes a Life-Member; One Hundred dollars a Life Director. The SAILORS' MAGAZINE is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.